Christ, Himself, Said He Would 'Build His Church'

MOST REV. JOHN F. NOLL, D.D.

We have been informed that a question was phoned to the "Pastors' Study" Program inquiring whether it is true that the Catholic Church goes back to the second century, and that the minister answered, "Christ never founded any Church, and that Catholics claim to go back to the second century."

There is absolutely no justification for either of those answers. In the first place Christ Himself said He would "**build** His Church" (Matt. 16:18).

In many Parables He likened the Church to a Kingdom, which, of course, is a visible, organized thing. He likened it to a house seated on a mountain (Matt. 5:14). He spoke about remaining with His Church "all days even unto the end of the world" (Matt. 28:20).

But in the Acts of the Apostles we read a dozen times about the spreading of His Church throughout the Near East through His Apostles, who were a corporate body with a visible head here on earth.

Does not St. Paul say "I persecuted the Church of God" (1 Cor. 15:9)?

Christ said Saul was persecuting Him by persecuting His (My) Church.

We need not go to the Bible because secular history reports the persecution of the same Church by Roman Emperors from the middle of the first century, and for nearly 300 years thereafter.

The only conceivable reason why Protestantism rejects both scripture and history in this particular instance is that if Christ established one Church, "My Church," other religions would have no foot on which to stand.

History tells us very distinctly when Protestantism began and modern history tells of the origin of the different sects. There is no reliable historian in the world who reports that the Catholic Church does not trace its origin back to the time of the Apostles and to Christ. To say that Christ's Church fell into error and that it is different today, is to repudiate all of Christ's promises to protect the Church from error through the Holy Spirit Who would guide it.

One cannot have any faith in God or Christ if he assumes a divine work could fail, even apart from very clear promises made to the effect that it would not fail.

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — News Section

Vol. XLII — HUNTINGTON, INDIANA, SEPTEMBER 6, 1953 — No. 19

Bishop Noll Given Archbishop's Title

Spain Signs Concordat With Holy See

Agreement Replaces One Signed In 1851, Which Red Regime Invalidated

Vatican City—(Radio, NC)—A new concordat, or agreement, regulating relations between the Holy See and Spain, was signed here after 19 months of highly secret negotiations. The new pact replaces a concordat signed in 1851 which was invalidated by the anti-Church legislation enacted by the former communist regime in Spain.

Hailed by **Osservatore Romano**, Vatican newspaper, as the "crown and completion" of various agreements made between Spain and the Vatican in 1941, 1946 and 1950, the concordat declares Roman Catholicism to be the "only religion of the Spanish people." It pledges "fruitful cooperation between the ecclesiastical and the temporal power which is always and everywhere the best premise of peaceful development and growth of the religious and civil life of the nations."

Has 36 Articles

Embodying 36 Articles and an additional protocol, the concordat was signed on behalf of His Holiness Pope Pius XII by Msgr. Domenico Tardini, Vatican Pro-Secretary of State for Extraordinary

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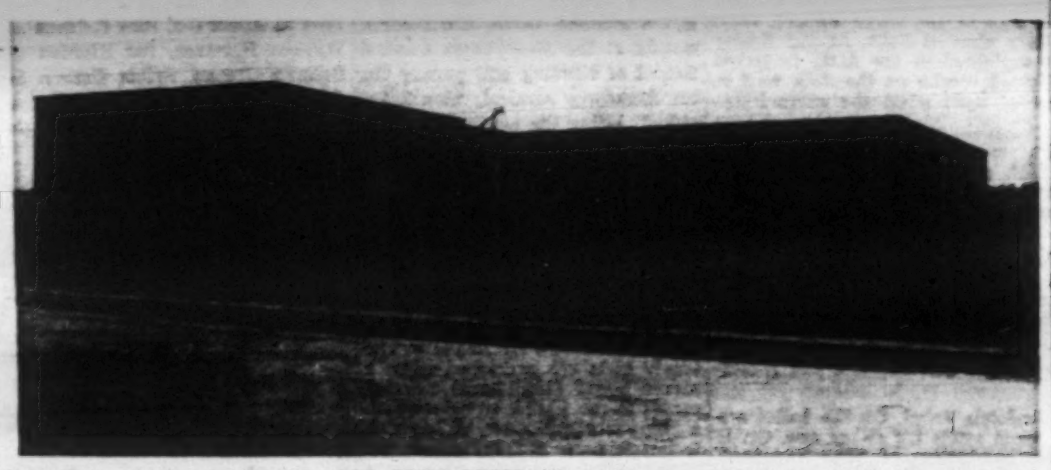

DEDICATE NEW HIGH SCHOOL THIS SUNDAY — St. Joseph's high school, new building for the Catholic students of the South Bend-Mishawaka area, will be blessed Sunday, September 6, by the Most Rev. John F. Noll, Bishop of Fort Wayne. Bishop Noll will give the principal address at ceremonies starting at 2:30 p.m. Only the north wing, (above) will be ready for use by the 800 boys and girls who will start school September 8. The south wing will be ready in about a month.

Pope Honors Him For Long Years Of Service To Church

Particularly Cited For Work For Press And Bishops' Organization

Washington — The Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, was raised to the personal rank of Archbishop by His Holiness Pope Pius XII on Wednesday of this week. Announcement of the honor accorded His Excellency was made by the Most Rev. Amleto Giovanni Cicognani, D.D., Apostolic Delegate, to the United States at the Delegation here.

(Word of the honor bestowed upon Archbishop Noll came to **Our Sunday Visitor** by telegram just as this edition of our paper was being readied for the press. We were unable to reach His Excellency for comment. He is at his lake cottage at Rome City).

According to the Washington announcement, the honor was bestowed upon Archbishop Noll in recognition of his long apologetic service to the Church through the press and as a pioneer among Bishops who established and extended the National Catholic Welfare Conference in Washington. His Excellency's contribution of the monumental NCWC headquarters building in Washington was also cited, as was his leadership in the

Continued on page 8A

Red Paper Berates Cardinal While

Protestants Score Court Ruling Against Schools' Tax Exemption

Los Angeles — (NC)—Leaders of southern California Protestant institutions have expressed indignation over the Alameda County Superior Court's ruling, which held a measure exempting nonprofit, religious-sponsored schools from taxation was unconstitutional.

At the same time, the communist daily, **People's World**, came out with a defense of the Alameda Court ruling and also attacked His Eminence James Francis Cardinal McIntyre, Archbishop of Los Angeles.

President Robert J. Cox of Los Angeles Pacific College, conducted by the Free Methodists, warned that the questionable decision could lead to a State monopoly of education. He said: "I feel that in this State we're eventually going to have to provide a more favorable climate for private educational institutions if we wish to maintain our standards with those of other States. Unless this decision is changed we will eventually have a monopoly of education by the State."

Elder Roy L. Benton, secretary of the religious library association

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Cardinal Stepinac Called Great Hero Of Our Time

Cleveland —(NC)— A Yugoslav priest who served as military vicar for Aloysius Cardinal Stepinac in the chaplains' corps of the Croatian armed forces during World War II declared here that the Cardinal "is one of the greatest, if not the greatest, heroes of our time."

Here with some 3,000 other Croatian Catholics during their observance of Catholic Croatian Day, Father Charles Kamber asserted that the Cardinal-Archbishop of Zagreb "stands today as a symbol of courage in his heroic fight to defend the Catholic faith, and to defend the right of Croatia to be self-governed and to enjoy God-given rights."

Having fled Yugoslavia with a price on his head, Father Kamber has ministered to Croatians living in exile in Italy, Austria, Spain and Argentina. He is now serving temporarily as assistant at St. Jerome's Croatian parish in Detroit.

In explaining his role as vicar for the chaplains' corps of the Ustashi forces, the priest stated that Cardinal Stepinac, as the spiritual leader of Croatia, was bound in conscience to provide for the spiritual needs of the Croatian troops, and that some 150 Catholic chaplains served in the Ustashi forces. As the Archbishop's vicar, Father Kamber directed the chaplains' corps.

"Cardinal Stepinac did for the armed forces of Croatia what Cardinal Spellman did for the American armed forces in World War II," the cleric said. "It was not a matter of taking sides; it was not a state issue but a matter of Catholic faith and conscience. This did not prevent the Cardinal from speaking out against all injustice, whether by communists, fascists or nazis."

OFFICIAL

Prayers Requested

Mrs. Catherine Stapleton, mother of the Rev. James Stapleton, Holy Cross church, Hamlet, died August 28. She was buried last Monday, August 31. Prayers are requested for the repose of her soul.

Archbishop Noll

U.S.-Chinese Leader States . . .

Red China Will Not Go Titoist

Los Angeles—(NC)—Red China will not go Titoist. Much of Asia is in complete sympathy with President Syngman Rhee of Korea. Much of Red China's captive citizenry still has faith in the United States.

These were the views expressed here by Dr. T. B. Chew, for 30 years a leader in Los Angeles Chinese community, who just has returned from Formosa where he conferred with leading Republic of China officials.

"Mao will never break with Moscow because he depends on the Soviet for almost everything," said the Chinese leader who five years ago went back to live in retirement in Canton and then was forced to flee in the face of the Red Chinese army.

The West may not understand President Rhee, Dr. Chew said, but the East considers him "a very good man."

"War is war and fighting is fighting. To stop in the middle where no one has decided the issue, where no victory is won and nothing is accomplished, seems very silly to Syngman Rhee. And many Asians agree with him," said soft-spoken Dr. Chew.

Despite America's errors in Asia, many in the Orient still retain their faith in the U. S.

"China of the past has always been thankful for the help given her by the U. S. The Chinese, despite communism, have never forgotten this help," he said.

Gen. Douglas MacArthur, likewise, is still held in high regard in Asia. Dr. Chew added: "Asians consider him honest, a man who does things right, and a very good general."

Free Chinese hope for increased military aid from the U. S. to enable them to attack the mainland and liberate China, Dr. Chew said.

Twins With Twin Vocations Join Order Of Nuns

Cleveland—(NC)—Twin Sisters with twin vocations made their religious profession as Sisters of Notre Dame here. Auxiliary Bishop Floyd L. Begin of Cleveland presided at the rituals.

The twins, Ruth and Rita Perl, joined two other of their sisters in the Notre Dame community. Rita Perl's name in religion is Sister Jane Ann and Ruth Perl is Sister Judith Ann. Their sisters in the community are Sister Laureen, who was professed in 1942, and Sister Paul Ann, who was professed in 1948.

The twins are the babies of the family of eight children. They have been acquainted with Sisters of Notre Dame since babyhood when as toddlers they visited their eldest sister, Anna Catherine, who was a student at Notre Dame College. The four nuns and the eldest sister in the family have had the Notre Dame nuns as teachers through elementary and high school. The twin nuns will continue their studies at Notre Dame college, Cleveland.

PRONOUNCES VOWS — Brother Wilfred Jeno, O.S.C., Faribault, Minn., made his simple religious profession of the vows of poverty, chastity and obedience for a period of three years in the Order of the Holy Cross, August 28. The ceremony took place in the chapel of Sacred Heart Seminary, Fort Wayne. The previous evening four young men entered the novitiate of the brotherhood. They are: Brother Damien Long, O.S.C., formerly of Fort Wayne, now Oakland, Cal.; Brother Daniel Stang, O.S.C., Paynesville, Minn.; Brother Roland Quinn, O.S.C.; Brother Richard Dziok, O.S.C., Duluth, Minn. For the first time in the history of the Order's foundation at the Don Bosco Home, Cottonport, La., a religious profession took place. August 28 found Brother Felix (William) Gruszka, O.S.C., Hammond, renewing his religious vows for another three years.

Special Rites To Mark Labor Day

(N.C.W.C. News Service)

With special Masses and other ceremonies, Catholics throughout the nation will take part in the most extensive celebration of Labor Day in the history of the country.

In the nation's capital, under the direction of Washington's Archbishop Patrick A. O'Boyle, the first annual Labor Day Mass will be offered in the Shrine of the Sacred Heart. Invitations have been extended to officials of national trade unions, the labor attaches of the various embassies and legations, members of The Senate and House of Representatives and to officials of Catholic organizations in the labor field.

Archbishop O'Boyle will offer the Mass and Father George G. Higgins, assistant director of the Social Action Department, National Catholic Welfare Conference, will preach the sermon. Following the Mass, Secretary of Labor Martin P. Durkin will place a wreath at the statue of James Cardinal Gibbons, famed Archbishop of Baltimore, as a recognition of the Cardinal's contribution to the cause of labor-management relations. The statue of the Cardinal is located in a public park in front of the Church, facing one of the city's principal thoroughfares.

In New York, the 10th annual Labor Day Mass will be offered in St. Patrick's Cathedral by Msgr. Richard J. Pigott. Father Joseph P. Fitzpatrick, S.J., of Fordham University will preach the sermon

Bishop Edwin V. O'Hara of Kansas City, Mo., will be the celebrant of the Labor Day Mass in St. Francis Xavier's Church, Kansas City. A feature of the ceremony will be the community recitation of the Mass prayers by labor leaders, State and city officials and others in the congregation.

In Baltimore, the observance will be held on Sunday, September 13 in the Basilica of the Assumption of the Blessed Virgin Mary. Msgr. John J. Duggan, Basilica rector and Chancellor of the archdiocese, will offer the Mass and preach the sermon. Sponsored by the Maryland Catholic Action Guild, the Mass will be offered for the intention of peaceful and cooperative relations between labor and management during the coming year.

In the Steubenville (O.) diocese, the principal observance will be held in Bellaire, O., where Father John J. Lach, widely known in labor-industry circles, will offer a Solemn Mass in St. John's Church. The sermon will be given by Father Cornelius F. Gallagher of Barnesville, O.

Officials of the American Federation of Labor, the Congress of Industrial Organizations, graduates of the Diocesan Labor School and State and city officials have been invited to the 14th annual Labor Day Mass, which will be offered at an outdoor shrine on the grounds of St. Thomas Aquinas Church in Buffalo, N. Y. The Mass will be offered by Msgr. John J. Boland, pastor and a member of the New York State Mediation Board. The sermon will be preached by Msgr. Raymond Hillenbrand of Chicago. The observance is sponsored by the St. Joseph Guild, an organization of Catholic trade unionists.

A Communion breakfast to which labor union leaders, heads of industry and State and city officials have been invited, will follow the Labor Day Mass in Davenport, Ia. The Mass will be offered by Father Cornelius Bresnahan, C.S.V., and the sermon will be given by Father Raymond Miller, C.SS.R.

Bishop Michael J. Ready of Columbus, will preside at the ninth annual Labor Day Mass at St. Joseph's Cathedral in the Ohio capital. Msgr. Francis J. Schwendeman will offer the Mass and Msgr. William J. Flanagan, rector of St. Mary's Cathedral, Lansing, Mich., will preach the sermon.

In Cleveland, Father George Schneider, chaplain of the Cleveland Association of Catholic Trade Unionists, will offer the Labor Day Mass in St. John the Evangelist Cathedral. Father Michael Ondik, who is chaplain of the Cleveland electric workers union, will preach the sermon.

Some 2,000 leaders of industry and labor as well as State and city officials are expected to attend the annual Labor Day Mass in Chicago's Holy Name Cathedral. Bishop Albert R. Zuroweste of Belleville, Ill., will preach the sermon and the Mass will be offered by Father James D. Hishen of Chicago. The observance will be under the auspices of His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, and will be sponsored by the Catholic Labor Alliance.

Rep. John F. Shelley of California, will be the principal speaker at a Communion breakfast following the annual San Francisco observance of Labor Day in St. Mary's Cathedral. Auxiliary Bishop Hugh A. Donohoe of San Francisco, will offer the Labor Day Mass.

Socialists Vie With Christian Democrats In German Elections

FATHER MAX JORDAN

Frankfurt —(NC)— Some 33 million German voters will go to the polls on September 6 and elect a new Bundestag (parliament) of the Federal Republic of Germany. Eighteen million of them are women, and three million are young people who have never voted before. Their ballots will have a heavy bearing on the issues that are now in the foreground of international discussion.

The Christian Democrats, led by the 76-year-old Catholic Chancellor, Dr. Konrad Adenauer, and the Socialists, led by Erich Ollenhauer, are the principal competitors for the 484 Bundestag seats, for which a total of 4,040 candidates, representing 14 political parties, have been nominated.

Under the complicated German election law, one-half of the seats are to be filled by direct vote in the constituencies, the other half under a system of proportional representation, according to the over-all strength registered by the various competing parties.

The struggle between the Christian Democrats, whose leadership and following embraces both Catholics and Protestants, and the Socialists is far more intense than between any other factions. The neo-nazi fringe, whose activities seem to meet with far greater interest abroad than in Germany itself, is completely insignificant in its potential influence. The same goes for the communists.

On the other hand, the conservative Free Democratic Party, which is represented in the present coalition government headed by Dr. Adenauer, and various expellee and refugee groups seeking political representation may well tip the scale in the final outcome.

Among the candidates, Dr. Adenauer is the outstanding personality. He is bitterly opposed by the Socialists who object to his consistent policy of close cooperation with the West and favor instead some sort of neutrality.

No Neutrality

The Chancellor has addressed mass meetings all over the country and has been enthusiastically acclaimed by his followers. He has pointed out that, under present world conditions, a policy of neutrality is inconceivable for Germany. He has insisted that the reunification of Germany—that is, removing the Iron Curtain separating Western Germany from the communist-ruled eastern zone — cannot be achieved unless Germany has the full support of the western powers.

The Kremlin, on the other hand, has made every conceivable move to confuse the issues as well as the German electorate and to make it appear to the voters as if a policy of neutrality in the East-West struggle offered the only way toward a solution of the problems facing Germany.

The recent "concessions" made by the East-German puppet government also aim at confusing those voters who are easily misled by propaganda and object to Dr. Adenauer and his party out of religious prejudices.

It is in this latter connection that the school issue looms large in the election battle. It was brought to the fore by Reinhold Maier, the prime minister of the State of Baden-Wurttemberg, who is one of the leaders of the Free Democratic Party and a bitter opponent of Chancellor Adenauer.

Reviving charges of a long forgotten "Kulturkampf" Mr. Maier has accused the Adenauer government of being under "clerical domination"—charges to which the unthinking easily respond.

So far the election campaign has been fairly moderate in tone. The outcome of the election cannot be predicted at this stage but in all likelihood the participation of the voters will be heavy. The results will not be known before September 7.

ENTERS CONVENT — Mary Schlebecker, daughter of Mr. and Mrs. E. C. Schlebecker, Fort Wayne, has entered the novitiate of the Daughters of Charity of St. Vincent de Paul at St. Louis, Mo. Miss Schlebecker, a graduate of Central Catholic high school in 1951, was an employee of the Lincoln Life Insurance Co.

Lay Cornerstone At St. Hyacinth Parish, Ft. Wayne

Fort Wayne — Cornerstone laying ceremonies were held last Sunday for the half-completed St. Hyacinth's Church, 2800 Holton Avenue.

The Rt. Rev. Msgr. D. Lawrence Monahan, pastor of St. Patrick's Church, officiated at the ceremonies. The Rev. Donald Muldoon, assistant at St. Paul's, was deacon; the Rev. Robert Hodde, assistant at Sacred Heart, subdeacon; the Rev. William Faber, pastor of Queen of Angels, master-of-ceremonies, and the Rev. Stanley Manoski, pastor of St. Joseph's, celebrant at the Benediction of the Blessed Sacrament.

Plans call for completion of the new church, to cost $175,000, by January 1. The Rev. John J. Moskal, pastor, said that after the new church is completed, the present church will be converted to school use.

N.Y. Priest To Address Gary Labor Day Mass

Gary—The Rev. John E. Byrne, associate chaplain of the New York chapter of the Association of Catholic Trade Unionists, will deliver the sermon at the Steel City's 5th Labor Day Mass on Monday, September 7, at the Holy Trinity church, 12th and Madison streets, at 9:00 a.m.

The Rev. Andrew G. Grutka, pastor of Holy Trinity church and Diocesan moderator of the N.C.C.M. will be the celebrant of the Mass. The Rev. Albert Van Nevel, assistant pastor of Holy Angels will be the deacon and the Rev. Timothy Doody assistant pastor of St. Luke's is the subdeacon.

Father Byrne, a former professor of English at Cathedral College in New York, is the chaplain of the Catholic Guild of the Triborough Bridge and Tunnel authority in New York. Father Bryne's teaching ability in the New York area workers' labor schools is widely known. Over the past 10 years he has taught at the following labor schools, Sacred Heart labor school, N. Y.; St. Francis de Sales, N. Y.; White Plain K. of C. labor school in White Plains, N. Y. and the Corpus Christi labor school in New York.

The committee on arrangements of the Mass include Michael Gondell chairman, Robert J. Smith, George Sufana, Joseph Mihal and John Jancose.

Father Byrne

The public is invited to the Mass, which is annually sponsored by the Gary A.C.T.U. chapter with the assistance of the A.F.L., C.I.O., and various business concerns and individuals.

Behind The Footlights

Festival Closes Season With Magnificent 'Blossom Time'

By WILLIAM THESPIAN

Backstage last week at the final dress rehearsal for the Light Opera Festival's closing production of the season, "Blossom Time," there was one sad person. Mrs. Albert K. Germanson was sorry to see the season come to an end. There could be found many who would agree with her sentiments.

It has been a wonderful season filled with many notable achievements. For the first time in its young history, the Festival staged five productions in one season. This season saw the dance and the production number developed as a vital part of the Festival's productions. It also witnessed the addition to the Festival's schedule of the modern musical comedy.

"Blossom Time" was a magnificent closing production. With all due credit to Sigmund Romberg, the featured players, the chorus and the corps de ballet, Franz Schubert was the real star of the evening. Without his wonderful melodies, there would be no reason for "Blossom Time." Those melodies are sufficient reason for any production of the operetta.

The Festival's production, with its dazzling costumes, excellent cast and enchanting ballet with young Mimi Vignos looking every inch a premiere ballerina, is another example of smart directing and producing.

Between Thursday night's dress rehearsal and Friday night's opening, this writer noticed a very interesting change in some Third Act stage business which created a wonderful effect. It also shows the lively interest the Festival's management gives to minute details.

Schubert is seated at his desk trying to put down on paper the wonderful melody which is running through his mind. It is his famous "Ave Maria." As the lights on stage dim, we see the chorus through the back wall, attired in choir gowns, singing this well-loved work.

At the dress rehearsal, previous to the singing of the "Ave Maria," Schubert complained of the darkness and asked his housekeeper to draw back the curtains. She walked to the side of the stage, opened some imaginary curtains and was bathed in a glow of light. At the Friday night performance, when Schubert complained of the dark, he asked his housekeeper for a candle. This lighted candle on the desk next to him gave Schubert the right amount of light when the stage lights dimmed for the "Ave Maria."

We're sorry to see the Festival's season end, too. The five productions this year have been of a high calibre and the Festival deserves much praise and credit. In looking forward to next year they have asked their current audiences to voice their preferences for possible productions.

"Blossom Time," "The Chocolate Soldier" and "The Student Prince" were the productions we liked best this year. "Bloomer Girl" and "Kiss Me, Kate" were equally enjoyable, but we are tired of our modern, heavy-handed, realistic musical comedies. We like the gay nonsense and Old World charm of the real operetta.

With this prejudiced attitude, we would like to voice our preference for next year's season.

First on the list—something by Rudolph Friml. On the ballot are "Three Musketeers" and "Rio Rita." We'll settle for either one. Or, if we can back-track, how about another production of "The Vagabond King." The "King" was produced in 1951 and the Festival hasn't presented a Friml since. Next year it would be nice if the Festival did two of the aforementioned Friml's.

For the modern touch, 1954 could see productions of "Carousel" and "Show Boat." With those four works, the season needs a piece de resistance for the perfect topping. This would be Johann Strauss's "The Fledermaus."

The Festival is ready for this Strauss work. It wouldn't be hard to assemble a top-notch cast. With the interest in ballet evidenced this season, there would be no problem in that category. The only other question would be will it find audience favor? "The Fledermaus" this summer has been an important production on many summer light opera schedules. The popularity of the recent Metropolitan Opera production has brought this work prominently before the music public.

We're sorry to see the Festival's 1953 season come to an end. We do have one consolation—many of the Festival's favorites will be around in December when the Civic Theatre presents its production of Gilbert and Sullivan's "H.M.S. Pinafore."

LIFE ON TROPIC ISLE — It's all a matter of how you look at it. To some it might be boring; others seem to be enjoying themselves. Shown above are a few of the members of the cast of "South Terrific," a musical farce to be presented by the students at the Holy Cross Central School of Nursing. Surrounding John White as Muddy Harry are (left to right): Joan Hoar, Kay Kaiser, Dalis Ann Yoder and Sylvia Graban. (Staff photo)

South Bend Nurses Set Musical Farce

South Bend—"In "South Terrific," a musical farce, the student nurses at the Holy Cross Central School of Nursing will parody the hit Broadway musical, "South Pacific." Using the original Rodgers and Hammerstein music spliced into an original play, the production will be staged Thursday and Friday, September 10 and 11, in the St. Joseph Hospital auditorjum, here.

The plot concerns the problems of a corp of nurses stranded on a polynesian island for 10 years. The lonely girls are overjoyed when a secret Naval (hush-hush) mission comes to the island, complete with a pompus commander, a Joe College-type hero and a Belgian spy with the secret hidden in a cigar box. A broken-down French doctor, now a beachcomber, adds to the skullduggery.

Dudley Birder, director, and Bob Hart, author, have inserted songs and chorus line dances into the typical South Sea Island plot.

All feminine leads and the women chorus parts will be taken by sophomore student nurses at the hospital. No admission will be charged and the public is invited.

Soprano Joan Hoar will be the naive heroine. Her Princetonian admirer is Eddie Jordanich, Also playing leading roles will be John White as Muddy Harry, Frank Schaefer as Commander Gout, Bob Hart as Agent G-2, Dick Robison as William Harrison, Pat Riordan as Seaman Greene, Sylvia Graban as Captain Bligh, Kay Kaiser as Susan, Shirley Lentsch as Margie and Dalis Ann Yoder as Alice.

Others in the cast are Sue Nixon, Donna Janda, Kate Gurnett, Nancy Redman, Shirley Vargyas, Maryann Gressner, Barbara Schultz, Pat McDonnel, Angela MacNamara, Jo Ann Ryden, John Barany and Bernard Ferro.

Hour Of St. Francis Planned On WOWO This Saturday A.M.

Fort Wayne — In "The Stained Glass Window," the Hour of St. Francis presents the story of a man who thought that he loved God. The story will be aired at 9:15 a.m. Saturday, September 5, over Radio Station WOWO.

Mr. Smith is basking in the warm glow of his devotion, especially in his latest donation of a stained glass window to a church. Suddenly his world is darkened by the shadow of a stranger. For a reason which he will not admit even to himself, Mr. Smith rejects the man's appeal for help.

Even when Mr. Smith goes to admire his shining window, the darkness over his spirit deepens until he cannot see his gift. He can only hear a voice that gives a final answer to his question: "Can I love God and still draw the line against a fellow man?"

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Fashion Designer Uses Ancient Garb Of Irish Friars To Set New Style

By BARBARA C. JENCKS

Dublin — (NC) — The ancient garb of the Irish friar is the basis of a modern Irish fashion trend.

The Franciscan habit and the friar's robe are but two of the religious designs adopted for the new acclaimed fashion collection of Sybil Connolly, latest figure to appear in the world fashion spotlight.

Designers, buyers and fashion editors of international note arrived here to examine this collection with its unique styles based on religious and Gaelic garb. Donegal tweeds, Carrickmacross lace, Irish cambric and bawneen all have been employed by this city's young designer in a litany of unique fashions. Miss Connolly has used exclusively Irish materials and then continued to mould an exclusively Irish model.

Popular in her novel collection which is causing more than a ripple in the fashion realm is the Donegal tweed suit designed on the lines of a Franciscan habit with wide, sweeping arms and full back. "White monk" is the designer's title for a simple dress styled on the lines of a friar's robe with rich tucked yoke and soft folds.

Then the collection includes stoles by the dozens. These stoles are "stolen" from the priestly vestment and showed in a variety of colors, sizes and weight material.

Her acclaimed Carrickmacross comes from the looms of the Sisters of St. Louis. For centuries this order has been in charge of the lace industry at Carrickmacross and even organized the workers into a local.

Miss Connolly employs the local craftsmen with their ancient art into her modern fashion pursuit as she employs the ancient Gaelic garb in her modern fashion designs.

From the Aran Isles which is one of the most ancient outposts in Europe, Miss Connolly has found several other fashion sensations. From the Aran Isles, the land that pays well in beauty but poorly in bread come the crios and knitted cap.

The crios is a kind of sash and is worn by the Aran Islanders instead of suspenders. It is made of a variety of colors woven on the toes of the natives. From this sash, the designer brought forth a unique skirt made from sewing rows of handwoven belts. She tops off this shirt with the heavy, handknitted, turtleneck sweater worn by the fisherman and the knitted cap with tassels dangling.

As to Gaelic folk lore, fashion ideas have come to the young designer from the traditional gold collar of St. Malachi and the noted Connemara shawl. Both are incorporated in evening dress. Sure and there's the leprecaun hat worn at a jaunty angle in the shows to spirit viewers off to the land of the little people. The fine custom of tea finds a place in the stylings, too. An attractive housedress has been made of a series of colorful tea towelings.

In her pretentious studio on Grafton Street, I talked to this designer who had caused such a stir in the fashion world. Hers was an ingenuity that brought Ireland into the forefront on her own merit. The work, the material, the styles were all Irish. The fashion experts seemed charmed with the Irish fashions as others are with their music and stories.

Wouldn't it be an Irishman now who would be taking the Franciscan habit and friar's robe for a sensational new venture?

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Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | Religious Section

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The Answer To Our Godless World

Our Weekly Chat With You

Dear Readers...

YOU will be interested in our answer to a Washington, D. C. gentleman who asked some questions about the Legion of Decency. He tells us "I have been a regular reader of your fine and splendidly edited paper for many years, and thus feel at liberty to ask advice on certain matters."

The matters concerning which he wants advice are: (1) Is there available any literature dealing with the Legion of Decency classification of current movies; (2) Is one justified or morally free to disagree with the Legion that a picture rated "Objectionable in part" is not so objectionable.

He has the notion that the rating of a movie is made by the ballots of the patrons of the motion pictures and, therefore, he thinks it is permissable to differ from the majority and patronize a condemned movie.

We answered him as follows:

"We would suggest that you write to the Office of the Legion of Decency, 453 Madison Avenue, New York 22, New York, and ask them for literature.

"We might say in passing that there is no arbitrary rating of motion pictures by the Legion of Decency, no more than there is arbitrary rating of literature by the National Organization for Decent Literature.

"The Legion of Decency acts according to a Code, carefully drafted by Father Lord and Cardinal Mundelein many years ago. That Code is based on the moral law which is also the natural law. Hence no Catholic should place his own judgment above that of those selected by the Bishops of the United States to interpret that Code.

"It is unthinkable in these days, when our youths are subjected in

Continued on page 3

Catholic School's Bus Will Carry Lutheran Pupils

Catholic and Lutheran parochial pupils in East Carlisle, O., will ride together to school this fall in a bus purchased by St. Mary Parish, Elyria.

The parochial school pupils were barred from public buses by an East Carlisle School Board decision last June.

Affected by the decision were 122 St. Mary Pupils and five pupils who attend St. John Lutheran school in Elyria.

"The only thing we could do after the school board decision was to buy a bus," said Msgr. William L. Newton, St. Mary pastor and dean of the Lorain Deanery. "We decided to carry the Lutheran children, too, because there are only five of them and because their school is just a half-block from ours."

ALTAR IN NEW CHICAGO CHURCH — In solemn ceremony Bishop Bernard T. Espelage, O.F.M. of Gallup, New Mexico (center) consecrates the high altar in Chicago's new St. Peter's Church. The church will be dedicated on Labor Day by Samuel Cardinal Stritch. The new St. Peter's is erected in the heart of Chicago's famous loop and will serve travelers and the business district's workers. The church is on the site of the old LaSalle Theatre and with its 1,300-seat nave, balcony and two over-flow chapels, has room for 2,100 worshippers at a time. A friary on the building's third, fourth and fifth floors provides accommodations for 48 priests and lay brothers. Overall height of the structure is roughly equal to that of a nine-story building. The church auditorium proper is about six and a half stories high. Embedded in the church's black-and-pink marble facade is an 18-foot crucifix carved from a 26-ton block of pink marble. Enshrined in its 14 altars are relics of Saints Timothy and Florian. Being air-conditioned, the church has only one big rose window at the rear of the auditorium. The Rev. Terence Thomas, O.F.M., pastor, announces that a perpetual adoration of the Blessed Sacrament will begin in St. Peter's Adoration Chapel on Labor Day.

We Need Christ And He Is Ever Here To Help Us

REV. DANIEL A. LORD, S.J.

THE simple fact is, whether we know it or not, we want God. The simple fact is that we are hungry for God. And the godless world, whatever its inventions and comforts might be, is a chill world. A world without the Father, without the Creator, without the Savior and the Holy Spirit is a bleak and unfriendly thing, a world often at war with us, a world purposeless and meaningless, because the answer to that world —God—is missing.

We need God.

When I was a youngster, there was a song called, "Absence Makes the Heart Grow Fonder." It was a sentimental kind of thing, and it didn't take long for a cynic to add the one highly mirthful touch. "Absence," said the cynic, "makes the heart grow fonder — of somebody else."

Well, that's the way it is with us human beings. We have a strange way of loving those who are close to us—in fact. We like our loved ones near us, around us, for memory is actually the weakest of our faculties. It's amazing how the nearest and dearest fade away, if we are absent for a protracted length of time. And when death takes them, little by little, the vivid presence that was once theirs fades and fades and fades. So we can understand how it is in fiction the dead are always represented as ghosts—pale, wispy forms of what was once warm flesh and blood.

Well, we need God. We need God very close to us.

Once upon a time, God walked in Eden with His son and daughter. In fatherly intimacy He talked with them. He was the companion of their walks at eventide. The garden paths of paradise must have been very beautiful, because His feet had touched them. Then He was gone from His world,

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For High Schools And Discussion Clubs

Mary's Birthday And Nameday: Sept. 8 And 10

ON December 8 the Church observes the feast of Mary's conception, and nine months later, on September 8, she observes the birth of Mary. There are only two saints whose birthdays are celebrated by the Church. In all other cases it is the date of their death, which means their birthday in Heaven.

The two exceptions are the Blessed Virgin and St. John the Baptist, the one **conceived** without Original Sin, and the other **born** without Original Sin. According to St. Luke when Mary visited Elizabeth bearing Jesus in her womb, St. John, who was to be born three months later, was "sanctified" in the womb of Elizabeth, his mother. (Luke 1:41).

Of course we observe the feast of the Nativity of Christ Who, being God, was never infected with Original Sin.

The early Christian writers wrote much in praise of Mary's birth, because on her depended the Incarnation and Redemption according to the plan of God. The Church uses these words in the Divine Office: "Thy birth, O Virgin Mother of God, brought joy to the whole world; for out of that arose the Son of Justice, Christ our Lord, Who, taking off the curse, has bestowed a blessing, and defeating death, hath given us life everlasting."

See Discussion Panel, Page 7

Mary's Nativity is ignored completely by Protestant bodies generally, although they claim they believe in the Saviorship of her Son as the one thing necessary for salvation. But there would have been no Divine Son to save us if Mary had declined the message of God which was brought to her directly from Heaven by an archangel. Even the Greeks, even though separated from the Roman Church since the eleventh century, still observe Mary's Nativity with great solemnity.

Pope Innocent IV attached such importance to Mary's birth that he also ordered its Octave to be celebrated. In the year 1377, Pope Gregory XI honored it by establishing a vigil in preparation for it.

In the Antiphon to the Magnificat on that day the Church uses these words: "Let us celebrate the most honorable birth of the glorious Virgin Mary, who obtained the

Continued on page 7

The Voice of the —N·C·C·W—

By MRS. PATRICK COUGHLIN

Institute At Terre Haute

Women from eight states attended the committee institute of the N. C. C. W. at St. Mary's-of-the-Woods, Terre Haute. Approximately 80 delegates registered for the institute, 20 of them from the Fort Wayne diocese. Among the registrand were two doctors, four nurses and several Catholic teachers who are currently engaged in some phase of Catholic Action in their respective dioceses.

Margaret Mealey, Washington, D. C. executive secretary of the council, addressed the group at the opening session on the first day. She mentioned that two years ago the National Council held leadership institutes in three sections of the country, the east, midwest and west coast. At that time women indicated the desire for committee workshops, to discuss substantive work on the field of various N. C. C. W. committees. Besides public relations, a committee common to all organizations, additional committees discussed were Home and School Associations and Social Action.

Dr. Alba Zizzamia, resource consultant for the workship on International Relations, discussed the increasing emphasis in the UN of specialized agencies, in particular the World Health Organization. She told the group that the hysteria of communist infiltration was greatly exaggerated. However she emphasized the point of view of participants as having altered considerably through the years, in the sense that in the beginning it was considered fashionable to cooperate on the same level with recognized communists as opposed to present feeling of a greater participation of those with Christian ideals, with the purpose of easing the communist element out.

Dr. Zizzamia also recommended a continuing study of the teachings of the Popes and declarations of the Bishops of the U. S. on international order as constituting the basis for the work of the N. C. C. W. committees on International Relations.

In the meeting of the Home and School Association council members agreed that parents and children should participate in discussions on policies on curfew, spending money, places of amusement in the neighborhood and related topics at meetings of the associations. A recommendation was

Continued on page 5A

Indiana NCCW Officials Voice Protest On Dr. Kinsey's Book

(The following is a letter to Dr. Herman B. Wells, president of Indiana University, regarding the recently published report on the sexual behavior of women by Dr. Alfred Kinsey, Indiana University professor of Zoology. The letter was written by Mrs. Harold Brady, Indiana Provincial Director, N.C.C.W., and Mrs. Alfred C. Brown, president of the Indianapolis Archdiocesan N.C.C.W.)

1412 Pearl Street
Anderson, Indiana
August 24, 1953

Dr. Herman B. Wells, A.M., LL.D.
President, Indiana University
Bloomington, Indiana

Dear Dr. Wells:

In the name of more than 150,000 women—most of them mothers, many of them with sons and daughters of college age—, we of the Indiana Provincial Council of Catholic Women, seek some reassurance from you that Indiana University is still a place fit for the educating of the youth of our State.

How representative of Indiana University is the thinking of Dr. Alfred Kinsey? We have not, of course, read his latest book, but we have seen the sensational reports on it in magazines and newspapers, and these are frightening, indeed. Almost without exception, the writers, who have carefully studied Dr. Kinsey's book and have been thoroughly briefed by him, come to the conclusion that the Indiana professor considers our present sexual morals for the most part to be superstitious notions of an unenlightened and uncritical past. How dangerous such a teaching can be should be evident to you, Dr. Wells, as you know from many years of experience how difficult it is for youths to master themselves and learn to accept the demands that society imposes upon them.

But what of the practical conclusions young people themselves will draw from reading press accounts of the latest Kinsey report? A man presented to them by Indiana University as a distinguished scientist seems to advise them that to follow the accepted morals may lead them into perversions and that the chances for happiness in marriage may be in direct proportion to the amount of sexual experience they have as teen-agers. What will our youth make of this?

If you, Dr. Wells, do not recognize how dangerous it is to popularize incendiary suggestions like these, we tremble at what may happen to our sons and daughters entrusted to the care of Indiana University. For we acknowledge that in the past we have been happy in the assurance that whatever strange ideas individual professors may have propagated, you and the other authorities of the university staunchly supported Christian morality. We were shocked, therefore, to learn that you support Dr. Kinsey.

Convinced however, that you cannot agree with his philosophy, we request a clarification. Will our sons and daughters be exposed to the ideas of Dr. Kinsey? Dare we risk placing them in the charge of a university that seems to be willing to degrade science for the sake of sensational publicity?

However far from the morals of our forefathers many Americans have strayed, most of us have steadfastly held that their ideals must remain our ideals, if we are to preserve our American way of life. Those ideals of the dignity and rights of man sprang from the firm conviction that there is a moral law determined by God. In recent years we have seen in Nazi Germany what can happen to men when the traditional idea of moral law is questioned and then scoffed at. Dr. Kinsey questions the worth of Christian morality; he comes close to scoffing at it. Does he represent your thought, Dr. Wells? Does he represent the thought of Indiana University?

We include among our numbers the mothers of no small segment of the student personnel of Indiana University and are, therefore, quite naturally perturbed at the thought that Dr. Kinsey's philosophy become the accepted ethics of the class room and campus of the university. We are appalled at the suggestion that pre-marital sex experience will make for a more happy married life. We are con-

Continued on page 7A

Junior Catholic Orphans Guild Sets Activities

Fort Wayne—The 1953-54 calendar of activities for the Junior Catholic Orphans Guild was announced this week by officers of the guild.

The opening meeting will be held Tuesday night, Sept. 15, at the home of Mrs. S. C. Michaelis, 1255 Korte Lane, with Mrs. Harry Humbrecht and Mrs. Gail Gordon as assistant hostesses.

Other events on the calendar include:

Oct. 13—The Rev. James Conroy, associate editor of **Our Sunday Visitor**, speaker, Mrs. Aaron Still, 4307 Indiana Ave., hostess; Nov. 10—Leisure Electric Home, the Misses Evelyn Schol, Bernadette Biggins and Helen Kaough, hostesses; Dec. 15—Christmas party, Mrs. Harry Hogan, 1221 W. Rudisill Blvd. hostess.

Jan. 19—Auction, Mrs. Donald Hoffman, 1128 Oakdale Drive, hostess; Feb. 16—Mrs. Helen Lauer, executive secretary of the Associated Catholic Charities, speaker, Mrs. Frank Hammond, 4423 Champlain Drive, hostess; March 16 — Lenten dinner meeting, Mrs. James Yarnelle, 1410 Swinney Court, hostess.

April 20 — Mrs. Clinton Newman, travelogue, Mrs. Nicholas Heiny, 4914 Tacoma Ave., hostess; May 18 — Election and bridge, Mrs. Donald Mettler, 1925 Florida Drive, hostess, and June 15—Picnic, Mrs. William Suelzer, Mrs. Howard Shank, Mrs. Arthur Singleton and Miss Nan O'Rourke, hostesses.

ATTEND REGIONAL N.C.C.W. INSTITUTE — Officers of the Fort Wayne Diocesan Council of the National Council of Catholic Women are shown at the Regional N.C.C.W. Institute held at St. Mary's-of-the-Woods College, August 22-26. Seated (left to right) are: Mrs. William Huber, Sr., East Chicago District vice president; Mrs. Joseph Johnson, Whiting District president; Mrs. Albert Wozniak, Michigan City Deanery president; Mrs. Howard E. Carlson, diocesan president; Mrs. Leo B. Smith, Hammond Deanery president; Mrs. Thomas Flannery, Gary Deanery president; Mrs. Frank Schilling, Diocesan Family Life chairman, and Mrs. John Rinehart, Fort Wayne Deanery Organization chairman. Standing are: Mrs. Edward R. Canfield, vice president, Hammond rural district; Mrs. Patrick Coughlin, Diocesan Publicity chairman; Marie Kleinkoff, Diocesan recording secretary; Mrs. W. J. O'Keefe, Hammond District president; Mrs. Robert Wulf, Hammond Deanery legislation chairman, and Mrs. Frank Reig, Fort Wayne Deanery director-at-large.

LABOR DAY CHALLENGE

Workers play as great a part in building a nation as do statesmen and generals.

But work is not the only action we must take. We must also vote conscientiously and share responsibility.

Let us fight indifference and protect our freedoms.

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Want To Be A Writer?

How Every Catholic Can Help Mould Public Opinion

REV. RICHARD GINDER

WOULD you like to see yourself in print? Would you like to become a journalist and help form public opinion? There is an easy way open for everyone in the Readers' Column of the daily papers.

We Catholics don't use it nearly enough. We are the salt of the earth, to use Our Lord's phrase. We have the only philosophy that can bring lasting peace and happiness to the world. Any one of us can answer the deepest questions of philosophy with an assurance born of faith. We know what we are, who made us, why we're here, and where we're going. And each of us, as we glance through our daily paper, cannot help but interpret the headlines in the light of eternity. How does that affect my salvation? we think. Will this help or hinder God's work on earth?

But where have we been, we Catholics? Here we are, 30,425,015 of us by the last official count, in a total population of 160,000,0000, and we let them push us around as though we had no convictions worth mentioning.

So many examples come to mind. "The Moon Is Blue," now showing in many cities, is testing the whole question of decency. There are people in this country who want to free the movies, TV, and newsstands from all restraints of decency. They want to show naked bodies and peddle dirty stories to all comers without let or hindrance from anyone.

Artificial birth prevention is so often advanced as a solution to the problems of nations.

Mrs. Eleanor Roosevelt and others write a lot of nonsense about the big heart and loving kindness of Tito the Tyrant.

The readers of this paper know that Dr. Matthews was falsely reported as alleging that he has the names of pro-Red priests and rabbis on file. Dr. Matthews denied that he ever said such a thing. In fact, he asserted just the opposite. Yet the Associated Press refused to retract the lie and a wrong impression was left in the public mind.

These are typical occasions when editors all over the country should have been swamped with letters from Catholics.

But those are just national issues. Every community has additional problems of a local nature involving such things as relationships between Catholics and Protestants, the schools, anti-Catholic lectures, veiled attacks on the Church, etc.

Pressures On An Editor

Editors can be brought to realize that we Catholics are alert, that our feelings can be hurt, that we resent careless treatment by the press.

Every editor worthy of his title prides himself on his respect for fairplay. It's a part of freedom of the press. The opposition must be allowed a hearing. It is a sort of American tradition.

Not that editors don't control their Readers' Column. Indeed they do. In the larger cities, especially, they select the letters for publication to give an impression that the majority of their readers are with them. For instance, the Post-Gazette here in my own town of Pittsburgh prides itself on being a "liberal" paper in the new sense of that grand old adjective. They have the typical neo-liberal approach: Government interference and encroachment on the liberties of the individual is a good thing; the Red Fifth Column must be allowed to operate without interference, since anti-Communism is a little vulgar; the Government should subsidize Red propaganda on the shelves of our Information Libraries abroad, etc. My friends have sent them strong and cogent letters of protest — which got no farther than the wastebasket. No editor will let a reader make a monkey of him in the columns of his own paper. When it comes to that, fairplay goes out the window!

Keep It Short!

Nevertheless, editors are businessmen, too, and they don't like to see large numbers of their readers unhappy. An editor can hardly afford to support a policy that is 100 per cent unpopular. His paper will sink. So the minority is given a hearing at least of some sort, if only because it represents so many cash customers.

Perhaps the most important thing in writing to an editor is to make your letter short. Think out your argument carefully and then condense it. Hold yourself to one typed page, double-spaced. Try to get in one good slug. It's better to make one point clearly than to ramble all over the lot and leave everyone confused. If you have several arguments, try to state each in one sentence, and then number them for clarity.

If you don't trust your grammar or spelling, show your letter to a friend and ask his opinion. Two heads are better than one, anyway. It may keep you from going off half-cocked on some pet peeve and making a fool of yourself before the whole community.

Don't call names, don't underscore, don't use exclamation points (!), don't use solid blocks of capitals for emphasis LIKE THIS. Be very polite, offhand, matter-of-fact, avoiding all appearance of excitement. I have seen an editor make a reader look ridiculous by having his letter set up just as it came in — misspelling, underscoring, solid capitals and all.

Everything submitted to an editor should be typed double-space, with wide margins to allow room for corrections and advice to the printer.

Don't fail to sign your name. Most editors won't publish an anonymous letter. If you want to use a pen-name, all right — but sign your name in parentheses underneath and be sure that your address is somewhere on the page. Even though he hates what you say, the editor will be gentleman enough to respect your confidence.

It is wise to keep a carbon copy of such letters. By checking the printed copy with your carbon, you will be able to find out what parts if any the editor omitted. Perhaps you will be misquoted, or some essential part of your argument left out. In that case, take your carbon copy in to the editor and ask for an explanation. It's coming to you.

There's not a paper in the country that doesn't like to get mail from the readers. It shows that the paper is being read and discussed. Such mail, when printed, fills space, adds interest, and it doesn't cost them a cent.

The enemies of Christ have had the platform long enough. It's time for us Catholics to get up there now and start swinging our weight. Remember, though, that your letter will be read by thousands of non-Catholics, so be polite — neither boastful of our own Faith nor belittling other churches.

Again, as a precaution, show your letter to some other prudent person before submitting it. If you have a point well thought out, if you type it, and if you hold it down to one page double-spaced, the chances are your local newspaper editor will print it.

PRIEST ON ATOMIC LABOR PANEL — The Rev. Leo C. Brown, S.J., director of the Institute of Social Sciences at St. Louis University, St. Louis, Mo. (left, seated), was named by President Eisenhower as a member of a special labor panel for the Atomic Energy Commission. The panel aims to improve labor relations in AEC plants and curb strikes. Shown with Father Brown are panel members Cyrus S. Ching of Washington, D.C., chairman (center); and Peter Mauno of Atlantic City, N.J. In rear are left to right: Arthur M. Ross of Berkeley, Cal.; Philip Weill of Detroit; and Thomas Holland of Fort Lauderdale, Fla.

Our Weekly Chat With You

Continued from page 1

so many ways to looseness of morals, that they should be taken by their parents to see a picture which is objectionable in part. What our youth needs today is training in purity and not to have what it learns in the Catechism concerning what is impure nullified by a vivid display of loose conduct, as it is portrayed in a motion picture.

"It might be interesting to you to know that the nine largest producers of motion pictures in the United States not only subscribed to that Code, but that they urged the Catholic Church to guide them. These nine producers turn out practically ninety per cent of all motion pictures produced in this nation. The C pictures, about which you frequently read, and against which you are often warned, are produced nearly altogether by Independents who never subscribed to this Code, or they are foreign pictures brought into this country.

"To our credit, year after year, the ten pictures voted the best in a survey taken by the producers, have been almost exclusively A pictures.

"Parents have sufficient trouble with their children's untrained proclivities as it is, without having them aggravated by patronizing pictures containing what St. Paul says 'should not even be known among Christians.'

"You ask whether you are free to disagree with the Legion that a picture rated 'objectionable in part' is not objectionable. Evidently you have *liberty* to commit any sin, but not with impunity. But to place your judgment above those who are experts in the moral law, and whose judgment has never been haphazard, but rather very deliberate, is not prudent. It does not show that you have the mind of the Church, which St. Paul tells us is 'the mind of Christ.'"

Sincerely in Christ,
THE EDITORS

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January 1, 1960 to July 1, 1960	130,000	4.10%
January 1, 1961 to July 1, 1962	260,000	4.20%
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- The Western Province numbers 1,043 members, its work includes 26 hospitals and extends into 7 Archdiocéses and 16 Dioceses in 10 States of the United States and 2 foreign countries.

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RIGHT or WRONG

Editors' views on current events and others' comments

The Kinsey Report

WE are familiar only with the newspaper reports on the latest work of Dr. Alfred Kinsey, Professor at Indiana University, but we feel we must defend the position of Archbishop Paul Schulte, of Indianapolis, who expressed the belief that such works should not be placed on the market for general circulation; that they should fall into the hands of those interested in social subjects and who might try to find a remedy for the ever-increasing sex misconduct of people generally, and more particularly of youth.

The Catholic Church has always had the solution to sex problems. It is that youth should be trained along the lines of purity, and not merely warned against impurity.

According to the latest report of the Federal Bureau of Investigation, sex offenses increased in the year 1952 more than 6% over the previous year, and the previous year noted an increase of about the same percentage over the year 1950. If the increase be maintained only one conclusion can be drawn, namely, that it will not be long until more than half of our entire citizenry will have no regard for an unchangeable commandment of God. The ancient pagan Roman Empire went to pieces chiefly because of laxity of morals, and the same cause will produce the same effect in our nation.

At the turn of the century an effort was made to introduce sex instruction into the public schools, but there was such an upsurge of objection to it that the School Boards of New York, Philadelphia, Chicago and other large cities immediately canceled such instructions. During the two World Wars and between, people over the world lost most of their high ideals. Then because we felt that prosperity could be restored only through what we call "full employment," young women were employed almost to the same degree as young men, and innumerable mothers of families felt obligated to go to work because of the high cost of living. The result: the child became very much neglected.

The predominance of social life in our high schools led to earlier courtships and often to hasty marriages, resulting in a great growth in the number of divorces and remarriages, all equally denounced in Holy Scripture.

Positive Training Needed

Those who entertain the strange notion that knowledge creates virtue decided that if the children even in the grade schools had more knowledge of sex they would be deterred from evil sex conduct. From the beginning of time the opposite conviction was held, namely, that before puberty the child is not at all troubled with sex problems, and that after puberty the positive training in modesty and purity, as high ideals, would lead them to the altar for marriage untainted. Formerly this was not difficult because public opinion supported curfew laws which brought the children from the streets into the homes at nine o'clock every night.

Our memory takes us back to a time when a divorced man or woman could not find a single clergyman who would assist at a remarriage during the lifetime of the former partner. Divorce always leads to broken homes, to the separation of children from at least one parent, and usually the new husband or wife is not interested in the children of the husband or wife of the previous marriage.

Basically what is wrong is the exclusion of religion from the curriculum of the schools.

There has been a tendency, during the past 30 years, among Protestant clergymen to follow rather than to lead. Those who, at the beginning of their ministry, would not tolerate dances or card playing or smoking, felt that they must yield and permit the same in their parish recreation halls. We are not saying that this is wrong, but it shows that the clergymen must have found it necessary to appease and offer some inducement to bring children into their Sunday schools and prepare them for membership in the churches as adults.

No preacher, save a Lutheran, would dare to preach a sermon against divorce before his congregation because seated below in the pews would be numerous remarried divorcees.

Years ago the Federal Council of Churches took a stand against the use of contraceptives and so did the American Medical Association, but they, too, have found it advisable to follow because they could not lead.

The Catholic Church, convinced that the revealed moral law as well as the natural law is unchangeable, has never relented, and followed the people. Her place is to teach, to instruct, to advise, and to encourage virtue. She may not alter her attitude as customs and times change, simply because God has made no provision for exceptions to His law's observance.

We are absolutely certain that today the statesmen of the world are confused, and in the hope of getting out of the chaos follow a policy of appeasement, of following public opinion rather than leading it.

Need God's Blessing

The Lord can never look down upon our nation with favor when it leads all the world in crime, in divorce, in the publication and world-wide distribution of filthy literature.

The easy way of salvation is preached by nearly all the denominations today, namely, that it matters little how one lives if one repents of his past sins before God, and takes Christ as His personal Savior. St. Paul certainly did all that, yet in talking to firm believers he mentions many sins which will exclude them from the Kingdom of Heaven, no matter how strongly they believe.

Every parent should, more than anything else, guide his children along the path of virtue so that they might enter the married state as virgins, when their marriage will be truly blessed by Heaven and, because blessed, will endure and be a happy marriage.

There are too many surveys to ascertain facts and too little attention given to the correction of bad situations. Religious and moral training are the only remedies.

While people boast that more Americans belong to the churches today than ever before, it does not mean that if the entire population of the United States belonged to the churches they would live virtuous lives. In fact, comparatively few people who are affiliated with Protestant churches know really what their denomination teaches except salvation through faith alone, and they do not attend divine services with any regularity. Doctrine was so emphasized by Protestants generally in the past that it occasioned the splitting of a single denomination, over a period of years, into a dozen or 20 different parts. Of course, doctrinal matters can be settled only by supreme authority, and because private judgment is taught as one of the doctrines of the Protestant churches, it leads to divisions by misinterpretation of the Bible according to that rule. Now that Protestantism is divided into several hundred sects, they find it necessary to arrive at some common denominator for external union which, of course, is not the unity for which Christ prayed, and which He declared would be a distinctive mark of the divinity of His Church.

If we would have peace brought back to earth we must first recognize the supremacy of God and His law, which no individual, no religious body, no statesmen or dictator, may change.

The Kinsey Report

We Applaud This Stand

(Reprinted from the Fort Wayne News-Sentinel)

Memo From the Editor:

DR. ALFRED C. KINSEY, of the faculty of Indiana University, today authorized publication of his findings in his second book, "Sexual Behaviour in the Human Female." The United Press, the Associated Press and the International News Service have all supplied this newspaper with lengthy, detailed news stories of Kinsey's report, which in our judgment should be of value to the right persons in the right places at the right times, but not in a newspaper read by persons of all ages and all types. The decision is based on our concept of editorial good taste. What is proper and desirable in a medical journal is not always proper and desirable in a newspaper. There is a scientific interest in the report, but also a carefully whipped up pornographic interest. We don't like to have the press of the country taken for suckers in the name of science. The new Kinsey book will be available, we are sure, on all newsstands on September 14 and will possibly have great value to those whose duties include sex counselling. Such a duty is not ours. Other newspapers will decide differently from us in the matter of printing stories about the new Kinsey report, but we are not in the habit of making our editorial decisions on the basis of what other publications do.

About sex this newspaper has two convictions: God designed it and it is here to stay.

• • •

Other U. S. newspapers besides the Fort Wayne News-Sentinel—at least 15 of them—refused to take part in the ballyhoo. The San Francisco News called the Kinsey report "adult reading" which required "considerable specialized scientific background," and refused to print the story for family consumption. Let the scientists and religious leaders study the report, that paper said. Neither would the Oakland (Calif.) Tribune touch the advance ballyhoo.

Another exception, the Cleveland Plain Dealer announced it would review the book in a proper fashion at a later date and avoid "the high jinks" surrounding its publication.

Other newspapers devoted pages to the Kinsey story—then warned in editorials that the book "had much of the trappings of pseudo science." The Washington Post warned: "It may lead to unwarranted and even the false conclusions by the public," but ran lengthy stories anyway.

In rural areas, where general Catholic education is limited by lack of teachers, geographically imposed inadequacies of educational facilities, as well as other social factors, the need for supplementary Catholic education is particularly great. Radio and television, but especially radio with its greater coverage of rural areas, are of inestimable value in meeting this need.—William E. Erner

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They just stopped work — no more materials. Priests, Carmelite Sisters, and people at Mithracary all give their labor from dawn to dusk to complete Christ the King Convent and School. The poor people, surrounded by mud and water most of the year, need their Sisters in their midst. We appealed for this project last year. The mites gathered bought materials to build part of the school. Things are at a standstill on this wing. Plenty of labor, but no materials. Won't you put a brick in their hands with your mite. With $10 worth of cement all of them will be busy for more than a day.

YOUR SEPTEMBER DOLLARS to our SEVEN MISSION CLUBS will work miracles out there. The Assisian Sisters at our asylum at Shertallay look for your LEPER FUND. Our good MONICA GUILD helps furnish the new chapel of Bishop Scandar in Egypt. Our refugee seminarians will be grateful for CHRYSOSTOM mites. Just in time for opening of school for our refugee children will be those BASILIAN gifts. Ask a friend to join with you.

BIRTHDAY GIFT FOR MARY

You surely haven't forgotten that Tuesday is your Mother's birthday—Mary's Nativity, September 8th. Make your special gift an alms for Her new FATIMA CHAPEL in JORDAN. She will hold it a precious trust. Some may want to give a block costing $10.

GOD'S OWN WANT ADS

TEENAGERS—Hundreds of them in Meenkulam have only a pagan high school to attend. God wants His own school for them. Won't you help the Bishop of Quilon. Your mite buys a brick. A desk costs $10, a blackboard $25. CASSOCKS—for many needy priests in the diocese of Calicut. The Bishop says many are wearing little more than rags. He can provide a modest one of the type used in their rite for $25. BANDAGES, PENICILLIN, VITAMIN PILLS —a hundred other medical supplies our staunch little Sisters of Nazareth use in their daily care of the poor desert people of Jordan in their Irbid dispensary. Their patience and kindness are writing history among the Moslems. Won't you send your mite today. A three-day supply of medications costs $10.

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Movie Guide

Motion pictures reviewed and classified by the National Council of the Legion of Decency

Space limitations prohibit publication of the complete list of movie ratings each week. Save this guide and keep it up to date by adding new classifications published weekly.

A-1

UNOBJECTIONABLE FOR GENERAL PATRONAGE

Abbott and Costello Meet Dr. Jekyll and Mr. Hyde
Bandits of the West
Beast from 20,000 Fathoms, The
Big League, The
Bright Road, The
By the Light of the Silvery Moon
Caddy, The
Call Me Madam
Code Two
Column South
Confidentially Connie
Conquest of Cochise
Cruel Sea, The
Cruisin' Down the River
Dangerous Crossing
Desert Legion
Desert Rats, The
Desert Song, The
Destination Gobi
Down Laredo Way
5000 Fingers of Dr. T
Francis Covers the Big Town
Girl Next Door, The
Ghost of Cross Bone Canyon
Glory Brigade, The
Golden Blade, The
Great Sioux Uprising, The
Gun Belt
Half a Hero
Hans Christian Andersen
Houdini
I Love Melvin
Invaders From Mars
Island in the Sky
It Came From Outer Space
Ivanhoe
Jalopy
Julius Caesar
Kansas Pacific
Kid From Left Field
Lady Wants Mink, The
Last of the Pony Riders
Little Boy Lost
Lone Hand
Ma and Pa Kettle on Vacation
Magnetic Monster, The
Man from The Alamo
Marshal's Daughter, The
Master of Ballantrae, The
Melba
Mission Over Korea
Never Let Me Go
Off Limits
Old Overland Trail
On Top of Old Smoky
Pack Train
Peter Pan
Phantom From Space
Port Sinister
Raiders of the Seven Seas
Rebel City
Roar of the Crowd
Rogue's March
Safari Drums
Saginaw Trail
Savage Frontier
Savage Mutiny
Scared Stiff
Sea Around Us
Shoot First
Silver Whip, The
Sky Commando
Slaves of Babylon
Small Town Girl
Son of Belle Starr
So This Is Love
Stand At Apache River, The
Stars Are Singing, The
Stooge, The
Stranger Wore a Gun, The
Sweethearts on Parade
Tarzan and the She-Devil
Taxi
Terror on a Train
Tonight We Sing
Torpedo Alley
Treasure of the Golden Condor
Valley of Head Hunters
War of the Worlds
White Witch Doctor
Yellow Haired Kid, The
Young Bess

A-2

UNOBJECTIONABLE FOR ADULTS

Affair With A Stranger
Affairs of Dobie Gillis, The
All I Desire
Apache War Smoke
Arrowhead
Assassin, The
Band Wagon
Bandits of Corsica
Because of You
Beggar's Opera, The
Bellissima
Below the Sahara
Big Frame, The
Blueprint for Murder
Bwana Devil
Charge at Feather River, The
City is Dark, The
City of Bad Men
Count the Hours
Cry of the Hunted
Dancing With Crime
Dangerous When Wet
Devil's Canyon
Dream Wife
Fair Winds To Java
Farmer Takes a Wife
Fast Company
Flame of Calcutta
Flying Squadron
Fort Ti
Genghis Kahn
Gentle Gunman, The
Girl Who Had Everything, The
Girls of Pleasure Island, The
Glass Wall, The
Guerrilla Girl
Hitch-Hiker, The
House of Wax
I Believe In You
I Confess
Inferno
It Happens Every Thursday
Journey to Love
Juggler, The
Keepers of the Night
Last Posse, The
Latin Lovers
Law and Order
Lili
Little World of Don Camillo
Main Street to Broadway
Man In the Dark
Man On a Tightrope
Maze, The
Naked Spur, The
Night Without Stars
No Escape
Outpost in Malaya
Perilous Journey, A
Pony Express
Powder River
Remains to Be Seen
Ride, Vaquero
Roman Holiday
Sailor of the King
San Antone
Scandal at Scourie
Second Chance
Seminole
Shane
She Had To Say Yes
Singing Taxi Driver
Sky Full of Moon
Something Money Can't Buy
Sombrero
Split Second
Stalag 17
Story of Mandy, The
Story of Three Loves, The
Sun Shines Bright
Sword and the Rose, The
Sword of Venus
Tall Texan, The
Three Girls from Rome
Thunder Bay
Titanic
Tonight at 8:30
Trouble Along the Way
Tropic Zone
Turning Point, The
Vanquished, The
Vice Squad
Young Caruso, The

B

OBJECTIONABLE IN PART

Abott and Costello Go to Mars
Adventures of Captain Fabian
Affair in Trinidad
All Ashore
Ambush at Tomahawk Gap
Androcles and the Lion
Angel Face
Anna
April in Paris
Arena
Assassin for Hire
Bad and the Beautiful, The
Bal Tabarin
Battle Circus
Best of the Badmen
Big Night, The
Blackbeard the Pirate
Blackmailed
Bloodhounds of Broadway
Blue Gardenia, The
Bomba and the Jungle Girl
Captive Women
City Beneath the Sea
City That Never Sleeps
Clown, The
Come Back Little Sheba
Counterfeiters, The
Dance Hall Girls
Danger Zone
Daughter of Darkness
Deadline—U.S.A.
Desperate Search, The
Devotion
Don't Bother to Knock
Doomed
Down Among the Sheltering Palms
Duel Without Honor
Face to Face
Father's Dilemma
Fear and Desire
Forbidden Games
From Here to Eternity
Gentlemen Prefer Blondes
Girls in the Night
Glory Alley
Greatest Show on Earth, The
Gunsmoke
Hell Is Sold Out
Hoodlum, The
House of 1000 Women
Hurricane Smith
I Don't Care Girl, The
Invasion U.S.A.
Iron Crown
Iron Mistress, The
Island of Desire
I, The Jury
Jeopardy
Kansas City Confidential
Las Vegas Story, The
Let's Do It Again
Limelight
Loan Shark
Luxury Girls
Man Behind the Gun
Man With My Face, The
Man With the Grey Gloves, The
Mesa of Lost Women
Mississippi Gambler
Model and the Marriage Broker, The
Monkey Business
Monsoon
Montana Belle
Moulin Rouge
Murder Without Tears
My Pal Gus
My Wife's Best Friend
Never Wave At a WAC
Niagara
Nightmare in Red China
Night Without Sleep
One Big Affair
One Girl's Confession
O. K. Nero
Operation Secret
Outlaw Women
Pickup On South Street
President's Lady, The
Prince of Pirates
Problem Girls
Rendezvous With Tomorrow
Return to Paradise
Rome, 11 O'Clock
Ruby Gentry
Salome
Sangaree
Sea Devils
Serpent of the Nile
Shamed
Singin' in the Rain
Siren of Bagdad
Slight Case of Larceny, A
Snows of Kilimanjaro
South Sea Woman
Star, The
Strange Deception
Strange Fascination
Strange Witness
Strangle World
System, The
Take Me To Town
That Man From Tangiers
Tormento
Two Cents Worth of Hope
Verginita
Volcano
Voodoo Tiger
Waterfront Women
Wide Boy
Wild Heart, The
With a Song In My Heart
Woman In Question, The
Woman They Almost Lynched
You for Me

C

CONDEMNED

Adolescence
Bandit The
Behind Closed Shutters
Blue Angel, The
Bullet for Stefano, A
Carnival In Flanders
Cesar
City of Sin
Club de Femmes
Confessions of a Vice Baron
Damaged Goods
Damaged Lives
Dedee
Devil In the Flesh
Devil's Sleep
Dust to Dust
Ecstasy
Elysia
Fighting the White Slave Traffic
Flesh Will Surrender
Fools of Desire
French Scandal, A
French White Cargo
Fric-Frac
Genius and the Nightingale, The
Germany, Year Zero
Gigi (French)
Girl from Maxim's
High School Girl
Hoboes In Paradise
Hollywood Burlesque
House Next Door, The
Indiscretions
It's All In the Mind
It's Forever Springtime
Jungle Stampede
Just A Big Simple Girl
La Ronde
Latuka
Lovers of Verona, The
Lover's Return
Mad Youth
Manon
Marie du Port
Merry Chase
Miss Julie
Mom and Dad
Moon is Blue, The
My Life (formerly Ecstasy)
Nais
Nine Bachelors
No Greater Sin
No Orchids for Miss Blandish
Of Love and Bandits
Oh Amelia
Paris Nights
Paris Waltz, The
Pepe le Moko
Race Suicide
Raven, The
Room Upstairs, The
Royal Affair A
Rozina, The Love Child
Savage Triangle
Scandals of Clochemerle
Scarred
Seven Deadly Sins
She Shoulda Said No
Siderpod
Sinful Daughters
Sinners, The
Sins of the Fathers The
Skid Row
Smashing the Vice Racket
Souls In Pawn
Stolen Paradise
Story of Bob and Sally, The
Street Corner
Strollers, The
Thrill That Kills, The
Wages of Sin
Ways of Love
Wench, The
When Love Calls
Women Without Names
Young and the Damned, The

This Week's Conversion Story

The Turning Point

LILLIAN BURNS

GOD'S grace is channeled not through a vacuum but through sacraments, friends and the good example of others. Such a channel of divine grace was Jim. His deep faith, piety and good example spoke volumes to Lillian. His refusal to turn his back on God for the love of any creature could not but win her secret admiration. No wonder it is that Lillian's association with him became the turning point of her life, leading her to the new world of spiritual beauty, peace and happiness, which she describes so well.—(From "Paths To Christ" by Rev. John A. O'Brien, *Our Sunday Visitor*, $1.50.)

THE recollection of my conversion to the Catholic faith stirs mixed emotions within me. Joy, for I, too, am now a member of the true Church of Jesus Christ; humility, for it is still difficult for me to comprehend how I persisted in ignoring the divine truth for so long; and gratitude, for I am so thankful to God and the good Catholic people who took the time and effort to show me the way.

I was born and raised in Newberry, Michigan, a small village with a population of 2,700, most of whom were non-Catholic. I was a member of the Methodist Church which stood directly across the street from the Catholic Church. As far as our church was concerned, my family was neither lukewarm nor strict, but, rather, was like the average Protestant church-goers.

In the summer months we attended Sunday School quite regularly unless we had a Sunday trip planned, in which case it was taken for granted that we would miss church rather than delay our starting time. In the winter after the Christmas services were over, our church visits were discontinued until the following spring.

As a child I used to think of Catholics as being very different from us. In the summer when the church doors were left open, we would try to peek in because, from the stories told us by other children, all kinds of queer things went on inside the Catholic Church. The minister wore such funny clothes, and he did not even speak English; and there were all kinds of statues and the people prayed to them. They did not even have any hymn books in the backs of the seats, but they did have some little benches on the floor and the people knelt on them and held a string of beads in their hands. Nor did the choir sing in English.

Of course, as I grew older I began to realize that Catholics were not the terrifying people that my child imagination had pictured them to be, but the fact that I would never become a Catholic was firmly implanted in my mind.

Although I did not realize it at the time, the turning point in my life came the night I met Jim, a very devout Catholic. We had a few dates and became very good friends. On Sunday mornings we would walk to church together and would often laugh as he went his way and I went mine. Then, as the months went by and our relations became more serious, we began to talk about marriage, which, of course, brought up the question of religion. It was then that discord set in.

Maybe it was because I was not a strict church-goer in my own church, but for some reason Jim just took it for granted that I would become a Catholic and I was just as determined that I would never be one. I could not understand how he could suggest that I give up my religion but never for a moment consider giving up his church and turning Protestant. With Jim there was no compromise, such as being married in the priest's house and each of us pursuing his own religion. I think Jim realized that being as strongly anti-Catholic as I was, we could never raise our children to be good Catholics.

Our courtship was very stormy, one break-up after another. Jim would always say "Much as I love you I won't go to hell for anybody." And so we would separate but invariably would be back together again within a few weeks. This is the way our courtship continued for about two years. Jim's parents certainly deserve lots of blessings and praise for having given him such a wonderful Catholic education because I am sure if his faith had not been so firm and devout he may have consented to a mixed marriage which certainly would have ended disastrously.

In reminiscing I can see that it was his unshakable faith that first started the changing of my attitude. Every Sunday Jim received Holy Communion and offered It for my conversion; and I began to ponder. There must be something in the Catholic religion that I hadn't been able to perceive, because regardless of weather, trips, or anything else, Jim would never think of missing Mass on Sunday. Even though I was certain that he loved me very much, I knew that if he had to make a choice, the Church would win.

Eventually, Jim persuaded me to attend Mass with him, and because he had the wisdom to give me a brief explanation of the different parts of the Mass, of the vestments and statues, the solemnity made a deep impression on me. As I looked over the congregation, intent with their prayerbooks and rosaries, I knew that here was something I should investigate further.

Finally, after three years of daily prayer and weekly Holy Communion, Jim's prayers were beginning to be answered. I went to Father Eiling, pastor of St. Gregory's, and began my instructions in September, 1934. Many questions were on my mind concerning Confession, Communion, the Saints, etc., all of which Father Eiling answered with much prudence. When I completed my instructions in April of 1935, I knew that I definitely wanted to become a Catholic.

I cannot say that I attribute my conversion to any one specific incident or person, but I am certain that if Jim had not given me such good example and had not been so confident that God would answer his prayers, I doubt very much if I would be a Catholic today. If only all Catholics would realize the importance of our everyday words, actions and deeds to possible converts. I am certain that God will bestow many blessings on those Catholics who devoutly keep up their religious duties and prove to the convert that ours is the true and happy way.

Happy Family

The year 1935 stands out as one of the most important years of my life, for it was during this year that I received five Sacraments for the first time: Baptism, Penance, Holy Eucharist, Confirmation, and Matrimony.

Jim and I have been happily married for fifteen years and the Lord has blessed our union with three daughters and one son. My oldest daughter has made application to enter a convent and become a nun. Yes, God has bestowed many blessings on our happy family.

Often, as I make the Way of the Cross, and when I pray to the Blessed Virgin Mary and the other saints, I remember that remark, "—and they even pray to statues." Then I think of the many times I have been troubled and confused, and always, after making a visit to the Blessed Sacrament, or turning to Our Blessed Mother and the saints in prayer, I have received immeasurable help, enlightenment and strength and a general feeling of peace and security. I frequently wonder what I would have done without these helps which my faith gives to me.

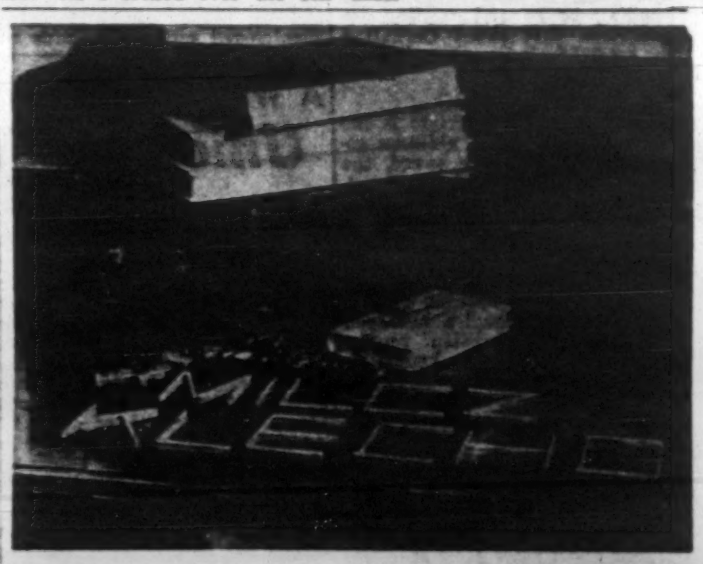
Yes, I will be eternally grateful to God for having received the gift of faith and the opportunity to discover the Church founded by Christ for the salvation of all mankind.

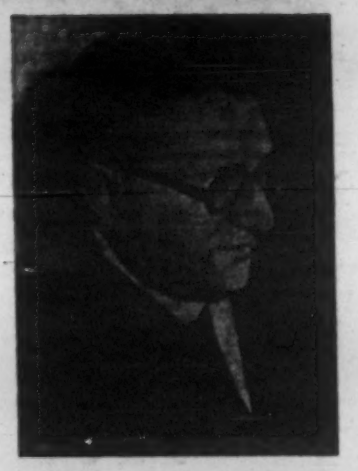
Brother Michael's Quiz

Read this week's installment of **Brother Michael's Magic** carefully. Then try to answer each of the following questions. You may use your catechism or other books to help find the answers. Five right is excellent; four right, very good; three right, passing, two right, poor, and if you get less than two correct Brother Michael is ashamed of you!

1. What is a bishop?
2. What is a diocese?
3. How does an ordinary priest differ from a bishop?
4. Who were the first bishops of the Church?
5. Who was the head of the first bishops of the Church?

See answers on page 10





'BE SILENT, PRIEST' — This message in Polish, spelled out in match sticks, was found on a table in the home in Bradford, Yorkshire of Canon Boleslaw Martynellis, 58, a retired Polish priest, at the same time that he was discovered sprawled on the floor in a collapsed condition. The words read: "Milcz Klecho" — or "Be Silent, Priest." Bradford police are wondering what connection, if any, the attack on Canon Martynellis had with the disappearance of Father Henry Borynski, right, a Polish priest who replaced Canon Martynellis as chaplain to some 1,600 Poles living here. Father Borynski mysteriously vanished on July 13 when he left his parish home after receiving a phone call and has not been found since.

Views On The News

The Kinsey Report—Blue Moon—Oxnam vs. Bingo—Rev. Louie D. Newton—U.S. Prestige

THE Kinsey Report on women is out—admittedly short on statistics for "devout Roman Catholics and Orthodox Jews." That's one fatal flaw in the work. Look at the girls and women around you and try to estimate how many of them are of the type that would sit down with a strange man and answer a lot of personal questions. All decent girls were ruled out before Dr. Kinsey even began his investigation. It could have more suitably been called "A Report on the Sex Habits of Loose Women."

Commenting on the Report in Life, Kathleen Norris asks, "How does the questioning start? Some women," she thinks, "must answer with a stinging blow to the left eye of the interlocutor."

"Believe me, Dr. Kinsey," she continues, "the women who told you of such girlhood and postmarital sex experiences were of an easily recognized sort: the sort who wrote themselves letters from imaginary lovers in high school days, and have gone right along into womanhood fabricating sensational affairs. This is not uncommon. But genuine women, with something in the past of which they are ashamed, something to which their thoughts must occasionally turn with pain and reluctance, don't talk about it."

Mrs. Norris says, "It has taken many ages to put certain words and what they stand for into our daily use and practice. Words like purity, honor, truth, modesty, self-control. They stem from the old religions, and from the Sermon on the Mount, some 2,000 years ago. Our world with its schools and libraries, churches and homes, universities and hospitals, its galleries, its great operas, its wide highways, its standards, however we fall short of them, of charity and brotherhood, stands in sharp contrast to the worlds of the jungles. It can recede, I suppose, this civilization of ours, if in losing faith we lose all the rest. And the eternal animal in us, the flesh that looks only to flesh, will win the day."

Needless to say, Mrs. Norris is a Catholic.

• • •

'The Moon Is Blue'

It's heartening to hear that the movie producers are standing solidly behind their Code of Decency, despite the all-out attack on it engineered by Otto Preminger with his shabby little film "The Moon Is Blue." Eric Johnston, president of the Motion Picture Association, including ten of the largest U.S. movie producers, called the Code "a contract with the American people" insuring movies suitable for the entire family.

Preminger made his movie from a play-script that had been rejected by Paramount and Warner Brothers. It has been refused approval by the directors of the Code. The secular press has alleged that the picture will be used to destroy the Code. Preminger has been quoted as saying that popular consent will determine the morality of his film. In other words, if he succeeds in his contempt for the Code by having his picture turn into a success at the box office, it will show that the people approve of indecent films.

Needless to say, any Catholic going to see "The Moon Is Blue" might as well quit. He's not just backing away from a fight, he's giving actual comfort to the enemy, casting his vote for Preminger against the Legion of Decency. Incidentally, Preminger is in trouble with his ex-wife. She claims she has $48,000 coming to her in virtue of their 1949 separation and alimony agreements.

Such people!

• • •

Oxnam Vs. Bingo

Writing in the Alamo Register, Father McGowan of NCWC asks if Methodist Bishop G. Bromley Oxnam is more against Communism than bingo.

"Grant that Ward and McMichael [two Protestant parsons] are not members of the Communist Party. But the Bishop backed them, although he said that they thought and acted like party members. Yet he was horrified at bingo and turned against Ward when he approved bingo for Russia . . .

"And do you know why Bishop Oxnam finally resigned as second vice-president of the Ward-McMichael organization—the Methodist Federation for Social Service, now changed to Social Action? Well, it had attacked his personal friends, Foster Dulles, Niemoller and Kagawa. A communist-minded organization should not attack one's personal friends, or one will take his bat and ball and go home. Loyalty to one's friends and opposition to 'dat ole debbil bingo' are, then, the first and second commandments of the law."

Father McGowan was analyzing Bishop Oxnam's peculiar testi-

Continued on page 15

My Constipation worries are over!

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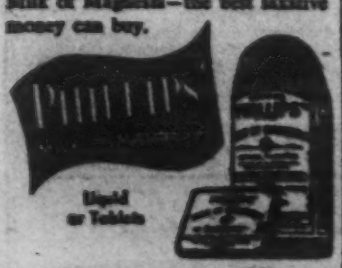

Ask Us Another

Convincing Answers To All Inquirers

I BELIEVE you too much of a coward to publicly try to answer, but what do you say to Hebrew 7:27; 9:11; 10:11 and 14. They prove that priests offer daily to no avail, because Christ offered for all the perfect sacrifice. You say that this is a bloodless sacrifice, but Hebrew 9:22 says "without the shedding of blood there is no remission of sins."

YOU quote the texts from Hebrews which do seemingly indicate that there was no need of any future sacrifice in the New Law after Christ offered Himself on the cross for the redemption of all mankind.

We might answer your question by asking why you did not quote from the same Book of Hebrews, chapter 5, verses 8 to 10, where Christ is called, as David called Him, "a High Priest *according to the order of Melchisdeck.*" David had in vision seen Him at the Last Supper offering an unbloody sacrifice according to the order of Melchisdeck, when Christ claimed that the bread which He was offering was His body which would be delivered for them (the next day on the cross), and He called the wine which He offered the blood which would be shed (also on the next day) from the cross. (Protestant Bible Psalm 110:4).

Why did you not quote Hebrews 5:1: "For *every high priest* taken from among men is appointed for man in the things pertaining to God, that *he might offer gifts and sacrifices for sins*"? Here it is clearly said that not only Christ "but every high priest" and "taken from *among men*" would "offer gifts and sacrifices for sins."

It has always been believed from the time of Cain and Abel that God is truly worshipped only by sacrifice. Sacrifice essentially belongs to religion, as we know from practice even in pagan countries. While the sacrifice of the cross was adequate for the redemption of mankind, it must be remembered that God deserves supreme worship not only once, but daily throughout all time, as was foretold by the Prophet Malachy, who wrote that the Gentiles would have clean oblation offered in every place daily from the rising to the setting of the sun (Mal. 1:11).

Today Mass is being said throughout the Gentile world in some place "from the rising to the setting of the sun"—every hour of the day and night.

How you can overlook what took place at the Last Supper is difficult to understand. Immediately after Christ, acting as a priest according to the order of Melchisdeck, made His oblation to the Heavenly Father, He said to the Apostles, "Do this in commemoration of Me" (Luke 22:19).

'Do Ye This . . .'

Then St. Paul tells us (1 Cor. 11:26) that he had a special revelation "from the Lord" on this matter. He uses almost the same words as St. Luke dealing with the act of consecration, and then tells us that the offering was to be renewed "until He would come again," namely, to the end of the world. He speaks of Christians communicating unworthily "not discerning the body of the Lord."

All the Christian writers of the first centuries claim that when, in the Acts of the Apostles, reference is made to the "breaking of bread," it was understood that the Apostles were carrying out the mandate "do ye this."

That the Mass was offered in the Catacombs is clear even today from the many altars where the first Christians gathered together for worship because of the persecution raging in the city above. The altar always was associated with sacrifice.

St. Cyprian, in the third century, wrote: "The Passion of the Lord is the sacrifice we offer." All Christian scholars who wrote during what people call the "golden era of Christianity," speak of the commission Christ gave to His Apostles to do the precise thing He did at the Last Supper, and tell of the practice of the early Christians to attend what Catholics call the Mass and receive the Holy Eucharist.

The gentleman who asked the above question claims that he is saved solely by faith in Jesus Christ. If that were sufficient for salvation every Catholic should be saved because no one believes more firmly in the divinity of Christ and all His teachings than Catholics do. But when Christ was asked what one must do to be saved, He Himself said: "keep the Commandments" (Matt. 19:17). Faith is necessary for salvation, but so is the observance of God's laws.

St. Paul certainly had faith in Christ since he is the one whom Protestants quote in defense of their "salvation by faith alone" theory, yet he says he was not saved, that despite his faith and his right living he might "become a castaway" (1 Cor. 9:27). As long as man has free will he can misuse it, and sin.

Christ's death made salvation possible, but not actual. God would not be God if He could tolerate sin even after the death of His divine Son because He is infinite sanctity and the violation of any of His laws must be regarded by Him as severe disobedience. For every text which can be quoted from the Bible in proof of the need of faith a dozen or more can be found which exact more than faith. But if anyone has faith in Christ and makes much of Christ, it is the Catholic.

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Our Sunday Visitor HUNTINGTON, INDIANA

Our Subject Today: The Nativity of Mary

This discussion deals with article on page one. Please be sure to read it carefully.

Questions For All The Class

What is a vigil?

CLASS: Every Holy Day of Obligation and many other feasts, such as those of John the Baptist, SS. Peter and Paul, have vigils, which means that preparation is made for the celebration of these feasts on the day previous. In the ages of great faith, people spent most of the night in such preparation. The word "vigil" means a watching; in other words, people watched all night in prayer.

The Church observes the octave of many feasts. What do you mean by Octave?

CLASS: It means the eighth day. Usually the important feast is observed throughout eight days; at least it is commemorated in the Mass, and in the Divine Office that long.

Is it true that the Bible contains very little about Mary?

CLASS: No, it contains a great deal about Mary, but all expressed in a few words with the exception of St. Luke's story about the Annunciation, the Visitation, the Nativity of Jesus, etc.

Did St. Luke write only about things emphasized by Mary?

CLASS: Yes, he tells us several times that while writing on the events mentioned above "Mary kept all these things in her heart." She was the humble "handmaid of the Lord," and wished to remain in the background despite her close relationship to Jesus, to the Heavenly Father and to the Holy Spirit.

What is the import of what St. Matthew says about Mary?

CLASS: It is that no other creature ever enjoyed her privilege "Mary, of whom was born Jesus, Who is called Christ." That is a greater panegyric than if he devoted a whole volume to her.

Can you recall a few other words which contain a world of significance?

CLASS: The Bible summarizes the 18 years of Christ's life with Mary and Joseph from the time He was found in the temple, in the five little words "He was subject to them" (Luke 2:51). Saints have marveled at the truth contained in that utterance, namely, that the God of Heaven, the Creator of all things, was subject to His creatures, Mary and Joseph.

How do you explain that Protestantism generally almost ignores Mary?

CLASS: It is evidently due to the same wrong notion which led it to believe that Catholics give too much attention to Mary. If Catholics worshipped Mary it would be different. Since they only honor her, they could not give her too much honor. They could never honor her half as much as God Himself honored her.

Do you think that explains why so few Protestant churches are named after her?

CLASS: Yes, I believe it is for the same reason. We must wonder what Jesus will think of those who refuse to pay any honor to His mother whom He gave to us as ours, while dying on the Cross.

Gospel Story

Another Widow's Son

ALBERTA SCHUMACHER

NOT long ago, the only son of a widowed librarian was killed in an accident. The mother, who had lost her husband in the preceding year, and he a victim of cancer, was a religious woman. She loved God very much . . . and yet she could not understand why this should happen to her son.

"Why?" she would beg of her friends. "Why Jack when he had everything for which to live? There was his wife whom he loved dearly, and who loved him. There were his three children, hardly more than babies. Why Jack when he always tried to live the best he knew how? Why do all these wicked people who are but a trial and an affliction on others live so long?"

Of course, the mother was not Catholic . . . but she believed in God and loved God. She, too, had read in the New Testament about Jesus bringing to life one widow's only son. That was the youth of Naim in today's Gospel. That mother wept and Our Lord had compassion on her. "Young man, I say to thee, arise," He told the dead son. The boy sat up and spoke.

"Oh, if I had only lived in those days," the librarian said. "Perhaps He would have had compassion on me, too. Goodness knows I have shed enough tears." And then she would break into the heart-rending "Why? Why did it have to happen to Jack?"

Those who frequent the library regularly are beginning to believe they can see the answer to her "Why?" They are increasingly aware of the woman's influence on the town readers, an influence that has increased remarkably since the death of Jack. She reads a very great deal, and this serves to keep her mind off her grief, but also it acquaints her with the books in the library. How carefully she keeps certain books from the adolescent public. How wisely she chooses the books to be added to the library. How courageously she defends her decisions.

People talk to her. They ask advice about their reading. Her advice is good. They tell her their problems. Grief has sharpened her perceptions on other people's behalf. More and more she is losing herself in the troubles of others to the exclusion of her own.

The town which she serves is one close to a large city, and it has long been under the less desirable influences of the metropolis. There had existed among the youth of the town a thirst for unclean books, and at one time they delved into everything in the library without hindrance. That was before the advent of the present librarian, but even so, until she attained her present unconscious strength of character, she was a puny force to protest and fight against the public she served.

You might say, the town needed just such a woman as she is now. Why then did God take her only son? Could it have been for the purpose of giving to this town-in-need the uplifting influence it now has in its librarian? Was it not personal grief and loss that caused this woman to grow to greater spiritual stature?

Was it then a greater miracle that Jesus worked in today's Gospel when he raised the widow's dead son to life? Was it a greater miracle than this spiritual life that is being given to large portions of a whole town through proper reading and a wise guide? Jesus is still "raising to life" through the influences set in motion by the death of the librarian's only son.

But you say, "This woman is not Catholic." Isn't she? She lives strictly according to her conscience for love of God and neighbor. Is she not in the soul of the church already?—and besides, she has been reading such authors as Bishop Sheen. She has been talking of what she reads. How long do you think this will go on with such a sincere woman? How long before she becomes a Catholic indeed? Or do you underestimate the power of the written word? And the grace of God?

Always Jesus has compassion on bereaved people. He has compassion on the librarian in the little New England town just as He had compassion on the widow of Naim in today's Gospel. But our New Englander has the strength of character characteristic of that part of the country. Often Jesus shows even greater compassion by allowing the strong souls to suffer without visible alleviation. In this way He perfects them toward their own greater good, and the greater good of the purpose to which He is leading them. From Naim to New England, Our Lord knows what He is doing when he graduates the degrees of suffering a soul must endure to be perfected.

Mary's Birthday And Nameday: Sept. 8 And 10

Continued from page 1

dignity of a mother without prejudice to her virginal purity."

The Collect reads as follows: "We beseech thee, O Lord, to bestow on Thy servants the gift of heavenly grace; that for those to whom the Blessed Virgin's maternity was the beginning of salvation, the votive solemnity of her Nativity may procure increase of peace. Through the same Christ our Lord."

When we consider what fuss the world made when a boy child was born to Queen Elizabeth of England because, if he lives, he will succeed her at the throne, it should be clear that we should rejoice far more over the birth of Mary, because she was also to have a Son Who would be not only the king of one nation, but "the King of Kings, and the Lord of Lords," and would be the source of our salvation.

If ever you are asked why the Bible has so little to say about Mary, remind your inquirer that it is not the number of words devoted to her, but the special things said about her that count.

Just as a famous artist might draw a better picture on a small cameo than another artist might draw on a canvas measuring several yards square, so the contents of a whole volume might be embodied in one sentence—and in Mary's case that sentence is "Mary, of whom was born Jesus" (Matt. 1:16).

The fact is, of course, that St. Luke devotes nearly two chapters to Mary. She is foretold in the first book of the Bible and referred to in the last book of the Bible.

Two days after Mary's birthday, or on the 10th of September, the Church observes the feast of the "Holy Name of Mary"; "And the Virgin's name was Mary" (Luke 1:27). If at the name of Jesus "Every knee shall bow of those in Heaven, on earth and under the earth" (Phil. 2:10), certainly some respect should be shown to the name of Mary, who gave Him to the world.

If you will note the names of Protestant churches in your community you will find them dedicated to St. Paul, St. Luke, St. Mark, but seldom dedicated to St. Mary, although evidently she was a greater saint than any of these apostles or evangelists.

Don't be afraid to admit a mistake. It's one of the few things you can do without any chance of being criticized.—O. A. B.

A Non-Catholic Looks Us Over

Christians—In Movies, Books, Your Letters

BETTY JEFFRIES

BIGOTRY is my first battle. My second is Christians. Fictional Christians, that is.

Couple weeks ago I saw another movie epic. Stirring drama of pagan versus Christian. Through the years I've seen hundreds of these, been thrilled at each one, come home pepped up no end by the plot and the portrayals. Long do I remember the scenes. Because of the Christians? Heavens, no. Because of the noble Romans.

You never see Robert Taylor cast as a Christian. He's too straight-backed, too stalwart, too healthy. The perfect pagan. A movie Christian is never like that. Stoop shouldered, dusty, bearded, and simple minded. That's your character for stage, screen and radio.

It makes me angry. It didn't always. Before, when I snapped my fingers at spiritual thoughts and went to church only when I couldn't argue my mother out of it, I watched a Cecil B. production with satisfaction. Gloomy old Christians burning brightly at Nero's parties in lieu of electric lights was too bad but bring on the romantic Roman general. Poor general. Destined for the lion's mouth, but not because of the Sad Sacks cast as followers of Christ. Hardly. Simply because he had the misfortune to fall in love with a lovely young Christian girl without an ounce of acting ability in her.

Comes the arena scene and I'm glued to my chair. I don't care about the dismal group of extras dragging up the ramps singing Onward Christian Soldiers nor about the sweet-voiced bores burned alive on crosses in the Roman sand. Nobody does. They're such a tired looking lot, the sooner they get out of the plot, the better.

No, I'm glued to my chair because the noble, handsome pagan played with verve by Stewart Granger is bounding up the ramp two feet at a time. That's the way to do it! Takes a Roman every time. All movie-goers know that. Cast some strong leading man as a Christian and nobody would believe it. After years of a weak tea and pablum diet when it comes to Christianity, who could accept the possibility that perhaps, just barely perhaps, those early people were something more than bent double with fatigue and psalm singing?

I admit it's just an idea of mine. A vague light playing around in my over-active imagination. But I've been doing two things lately that seem to give weight to it. Reading books and reading letters. The first about Christians, the second from them.

In Books Too

Take the books. Martyrs is the subject. Men, women, children going to the stake, the sword, the bubbling pot of oil all for Christ. They weren't all Sad Sacks. I admit Hollywood does tremendous research on pictures. Every sandal is strapped just so, every chariot spoke pointed north-north-east, but according to my sources, nobody in the actors' paradise has read about people. Christian people, they say, have been known to laugh, even the early ones. A few of the young men, and there were some believe it or not, could probably bound as far if not farther than sophisticated Mr. Granger. Good posture was not completely unknown. And when they said meek they didn't necessarily mean weak.

Read about those early ancestors of ours. Then perhaps you'll be as annoyed as I am at the injustice we're doing them. It takes courage to walk toward a hungry lion and be torn apart without even the benefit of table manners. And it takes double courage to do it willingly. Not just be condemned to die, but to die voluntarily. With a praise on your lips, a praise for the grace God gave you to endure such a bloody and agonizing death. Yet that's just what they did. The noble pagan who carries the plot along can bound along the Appian Way to his heart's content, but could he accept the stigma, the poverty, the contempt, and the cruelty our people did?

Stephen, Cecilia, the many youngsters who faced atrocious deaths without flinching certainly had something our producers are neglecting when they give us pale people and pink pills in their Christian era epics. And it makes me mad. We hear so much about the tremendous qualities of everyone under the sun who wouldn't touch Christianity with a ten foot pole, and we hear nothing about the wonderful souls so devoted to God, neither fire nor pain will turn them from His side.

Then take the letters. Your letters. Full of fun, joy, worth, meaning, life, and above all, courage. I've never seen so much courage. From people in Maine, California, Texas, New Mexico, everywhere. Some who write me are ill, very ill, have been for years, yet their faith is a thing so beautiful, one stands in awe and admires. Not a single person but has gone through difficulties to retain or obtain this precious thing, this faith you tell me about, yet your sense of humor, your balance, your love of life have not been destroyed. On the contrary, they have been heightened by God Himself and your nearness to Him.

Now those early Christians were just like we are. Weren't they? Simple, sincere, happy sometimes, discouraged sometimes, quiet or loud depending on their personalities. We wear modern clothes, they wrapped up in a brown sheet, but we're still the same. Sophisticated euthanasia-enthusiasts may seem more glamorous than the individual who goes to church every Sunday to some people, but he's a lot more immature and childish really. The pagan who worshipped a god in everything he saw had a lot to learn, too. But to say he had the exclusive prerogative on looks, brains, and physical fitness is an outrageous statement. Yet any one of our exciting arena reels says just that. Any time the Christians appear in a perpetual brown study and the pagans cavort around in flaming red with gold swords and Olympic broad jumps, that's just what they're saying.

This theme gets monotonous after awhile. But I'm hoping some producer will catch on someday and do a movie portraying those terrifically brave, interesting Christians as they really were. Men and women of steel, as interesting as men and women have always been, and a little bit more because they were closer to God than anyone else. And who created variety? Interest? All the fascinating things in the universe? God Himself. One would never confuse the Creator with the word **bore**. People near Him are never boring. There isn't a Sad Sack in Heaven . . . nor was there in the arena. The Sad Sacks gave up long before they let the lions out. Really, your S. Sacks were up in the box seats with Nero examining their thumbs to see if they jointed up or down that day.

You're Christians just like those people. Maybe someday you'll have to die for your faith. Being you, you won't suddenly lose everything and become as mush in a cold pot. Next time you see a Christian epic, watch and see what they do to those brave souls who died to carry on this faith you consider so precious. And mutter a word of apology to the saints whose lives they are ruining. Not wrongfully, just boringly, dully, listlessly ruining.

The stone that would probably hurt Stephen the most were he to come back is the one cast by eager-beaver Hollywood. The one with the blunt edges and the mildew in the middle.

WINS AWARD — Sister Mary Rudolph, O.S.F., daughter of Mr. and Mrs. Rudolph Hermus, Appleton, Wis., was named the outstanding intern at St. Mary's Hospital, Rochester, Minn. She was given an all-expense trip to Los Angeles to attend the annual convention of the American Dietetic Association. Sister Rudolph, who was graduated from St. John's high school, Little Chute, in 1944, took three years of dietetic training at Fontbonne College.

The fact that money is needed, sometimes desperately needed, and that it is used for good purposes does not justify our practices of the past. If more money is needed, more will have to be given voluntarily. The Christian way demands generous giving to foster the continuing, deepening spread of the Faith to meet the needs of men. This must be the approach of our fund-raising efforts and the dominant motive of those who give.
—Rev. Frederick J. Digby.

A Word To Non-Catholics

Union Of Church, State?

MICHAEL MONDAY

ACCORDING to the latest issue of the Official Catholic Directory, the total number of Catholics in the United States, Alaska, and the Hawaiian Islands, stands at 30,435,015. It gives the number of priests as 45,222. There are 15,902 parishes, and 12,124 educational institutions under our auspices, with a total of 3,738,122 American youth under Catholic instruction. And 117,803 adults entered the Catholic Church during the past twelve months.

Thus the Catholic Church continues not only to hold her own but to advance in membership, despite the fact that in many quarters it is not regarded as a "fashionable" church, that it promises salvation only in return for a certain amount of self-discipline and observance of various precepts, and despite the fact that it excludes a-priori whole blocs of the populace from membership as, for instance, members of various secret societies, persons who have attempted a second marriage during the lifetime of their husband or wife, etc.

We Catholics are immensely pleased with the present religious setup in the United States and, even if it were possible, we would not do anything to upset the status-quo. Often defined before, our position was again stated, crisply and with authority, in January, 1948, by the late Archbishop John T. McNicholas of Cincinnati, Chairman of the Administrative Board of the National Catholic Welfare Conference:

"No group in America is seeking union of church and state," he said. "We deny absolutely and without any qualification that the Catholic Bishops of the United States are seeking a union of church and state by any endeavors whatsoever, either proximate or remote. If tomorrow Catholics constituted a majority in our country, they would not seek a union of church and state. They would then, as now, uphold the Constitution and all its Amendments, recognizing the moral obligation imposed on all Catholics to observe and defend the Constitution and its Amendments."

The Catholic Church seeks only to preserve the liberty she now enjoys: freedom to operate as a sacred institution and to avail herself of all the rights guaranteed by the Constitution.

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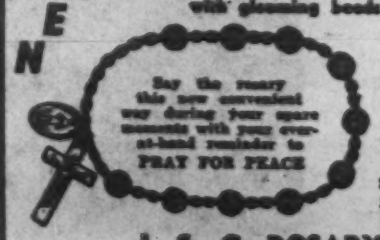

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GOD LOVE YOU

Most Reverend

Fulton J. Sheen

WE have just been casting up our accounts for the month of July to see how much we had to send the Holy Father for his 100,000 missionaries all over the world. Contrasting them with last year's, the figures were in the red about $150,000 less. The reason was that last July a convert to the Church, whom we knew only by correspondence, sent us a five line letter stating that she knew of no better way to thank God for the grace of conversion than to give $150,000 to the Holy Father for the Missions. But this year no person blessed with this world's goods thought of making such a sacrifice for what the Holy Father called the "greatest of all charities."

We felt something like a father who realizes his children will not have as much bread this month as a year ago; a deep sense of our own inadequacy as a beggar for the Vicar of Christ also burdens our soul. Never did we consent to ask for any sacrifices from our Catholic people until we could find a cause into which we could put our whole heart and soul. That was supplied by The Society for the Propagation of the Faith whose mission is to bring all the peoples of the world to the blessings of the Sacred Heart of Jesus and the Immaculate Heart of Mary.

We want the Holy Father to have more each month, and each year, for all His missionaries. May we beg you for some crumbs that fall from your table. Offer them because you want to go to heaven, just like the Mother of James and John asked that her two sons might sit on either side of Our Lord when He came into His Kingdom. Our Lord asked if her two sons could drink of the Chalice of His Cross and suffering, that is, share in His sacrifice. Fellowship in His Cross is the condition of our sharing in His dignity.

Deny yourself something, maybe a big dinner, an extra coat, the first raise in salary; make a thanksgiving offering because God has blessed you; do penance for your sins, sacrifice a luxury because you so love God that you want others to love Him as you do. God Love You for being so kind.

GOD LOVE YOU: to Mrs. J. L. for $25, half her monthly social security. "I could use the money—but for this, I can live without it." . . . to Mrs. W. M. P. for $10. "I intended purchasing a new lamp but after reading the "God Love You" column, decided the missions needed it more." . . . to T. J. M. "I wish to offer this $5 in gratitude to God for His grace in allowing me to become a member of His Holy Church." . . . to D. M. F. "The enclosed $2 was accumulated in my improvised "mite box." Each time I buy food for myself I put 10c aside for those who have less than I." . . . to L. A. "This $10 is my first pay. I graduated last month and was fortunate enough to find employment so soon." . . . to the group of children who put on a little show and sent the proceeds of $3.15 to the Missions. . . . to C. M. "I am writing this for my mother who is 87. She is sending $500 because she feels as though she will not live much longer and she would like the missions to have this money before she dies." . . . to J. R. V. "God has been good to my wife and I and our 10 children. Enclosed is $12 representing $1 from each of us." . . . to J. T. Z. "I'm an ex-service man and was taught a good soldier always does his duty—here is $20 for the Missions." . . . to J. M. "Enclosed is $50 which I promised to the Missions if I collected it from a debtor."

Did you pray for the home missions this week? The red beads on the World Mission Rosary would have reminded you. Send us your request and a $2 offering for the World Mission Rosary . . . Write about our annuities? You can take it with you, if you leave it to God.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

The Life of Christ

Adapted from a story by the Rev. Robert E. Southard
Pictures by Addison Burbank

JESUS COMMENDS HIS MOTHER TO JOHN'S CARE, AND JOHN TAKES HER AS HIS OWN.

AT LAST, AFTER THREE HOURS AGONY...

JESUS' FRIENDS HURRY HIM TO THE TOMB OF JOSEPH OF ARIMATHEA BEFORE THE SABBATH BEGINS.

THE PHARISEES ARE STILL GREATLY WORRIED.

EARLY THE THIRD MORNING CHRIST RETURNS FROM THE DEAD.

WOMEN COME TO ANOINT THE BODY.

THEY MEET AN ANGEL.

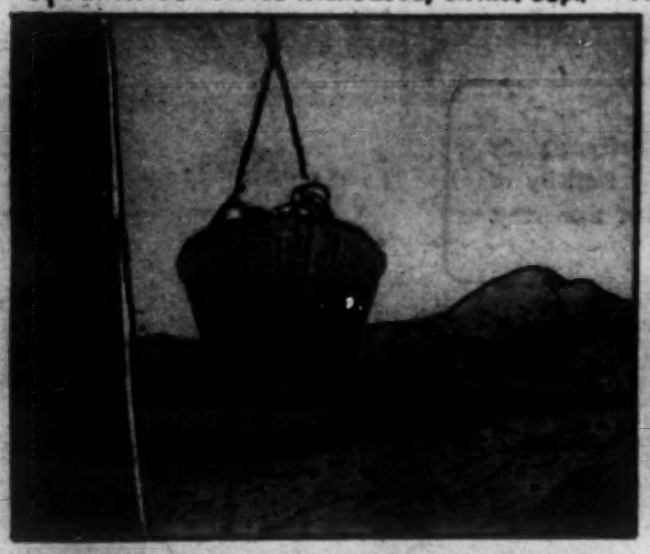
PETER AND JOHN COME TO THE TOMB ONLY TO FIND IT EMPTY. LATER, JESUS APPEARS TO PETER.

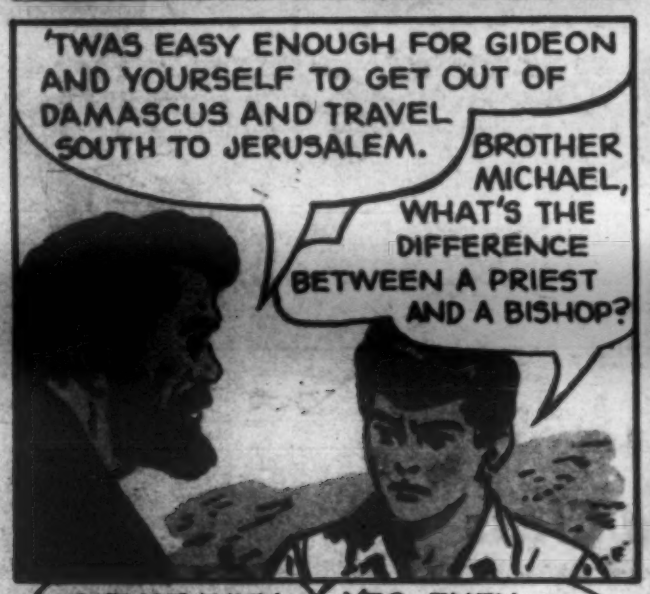
Red Dooley's [illegible]

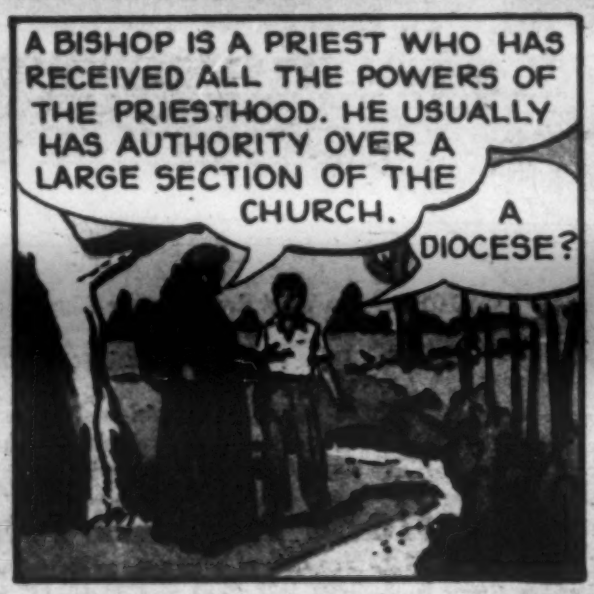
ARTIST:
RICK HACKNEY

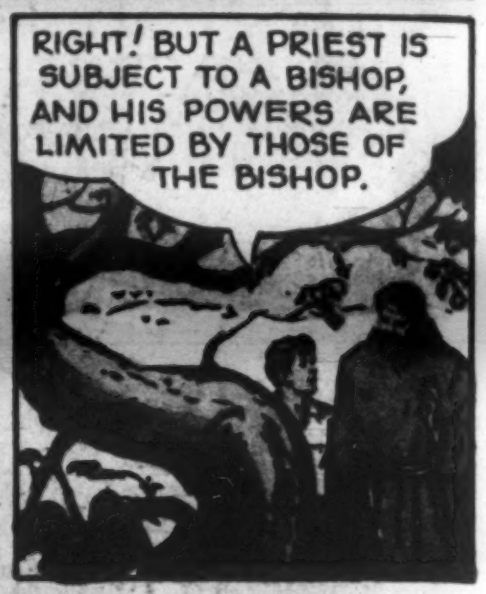
BROTHER MICHAEL'S Magic

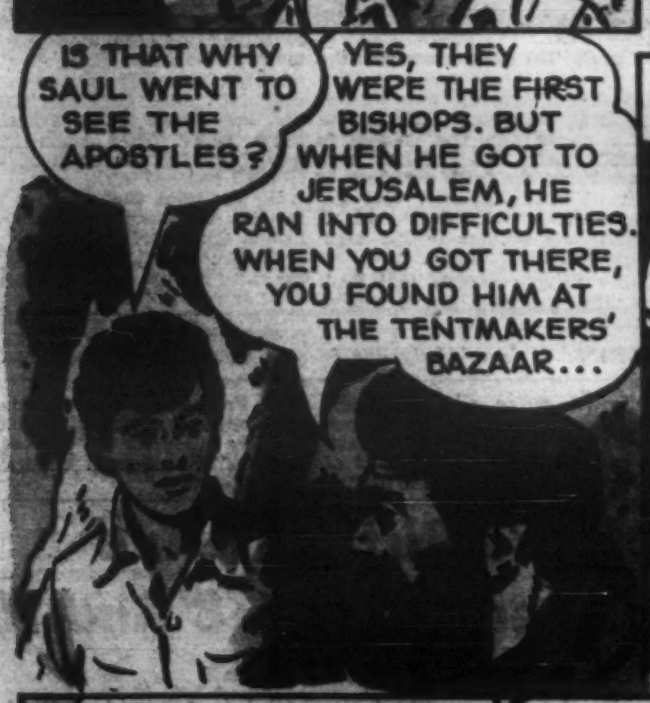
by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Burbank











NEXT WEEK: THOMAS PLEADS WITH PETER.

Father Conroy Talking

To Parents

(Last of a Series)

WITH this article the Summer Series "To Parents" is being brought to a close. School will be underway shortly and I'll have to be getting back to the kids.

However, I do want to say that it has been a real pleasure and a consolation to have visited with you parents through this column during the summer months. I have been admitted to the joys, sorrows and everyday work of hundreds of homes. And I must say that my overall impression is that, considering the vexing problems which you must meet during these difficult times, you parents are doing a wonderful job. You had many questions to ask. You had gripes. You had ideas. But you also had sincerity and zeal. Else you would not have taken the trouble of writing and expressing yourselves.

I regret that it is impossible to answer all of your letters in a manner that would have been to your complete satisfaction. Occasionally there would be a question which expressed the same state of mind for many. This was turned into an article. Other letters contained unusual and very personal questions which were answered privately. Still others gave incomplete return addresses and nothing could be done about them. Others were so illegibly written that it was impossible to guess even what the trouble was all about! Occasionally an anonymous letter came along and, of course, these were filed in the wastebasket — as is the policy of most publications.

And now at this point, if I were to make a suggestion I would say simply this: PRAY! It is surprising how we do get away from the prayerful approach in so many of our problems with youth today. Perhaps it is because the various fields connected with psychology and psychoanalysis have been so highly developed. Perhaps it is because so many fine books and articles have been written dealing with child guidance. Whatever it is, there is a tendency for many parents to by-pass the necessary route of prayer in favor of accepting certain suggestions which are thought to be "sure fire."

We Know It Works

So with this final column on the Summer Series, I wish to make a special plea to all parents to renew their efforts at prayer. By this I mean family prayer. And believe me, it works.

There are two forms of family prayer which are working great wonders in the world today. One is the Enthronement of the Sacred Heart in the home. The other is the Family Rosary.

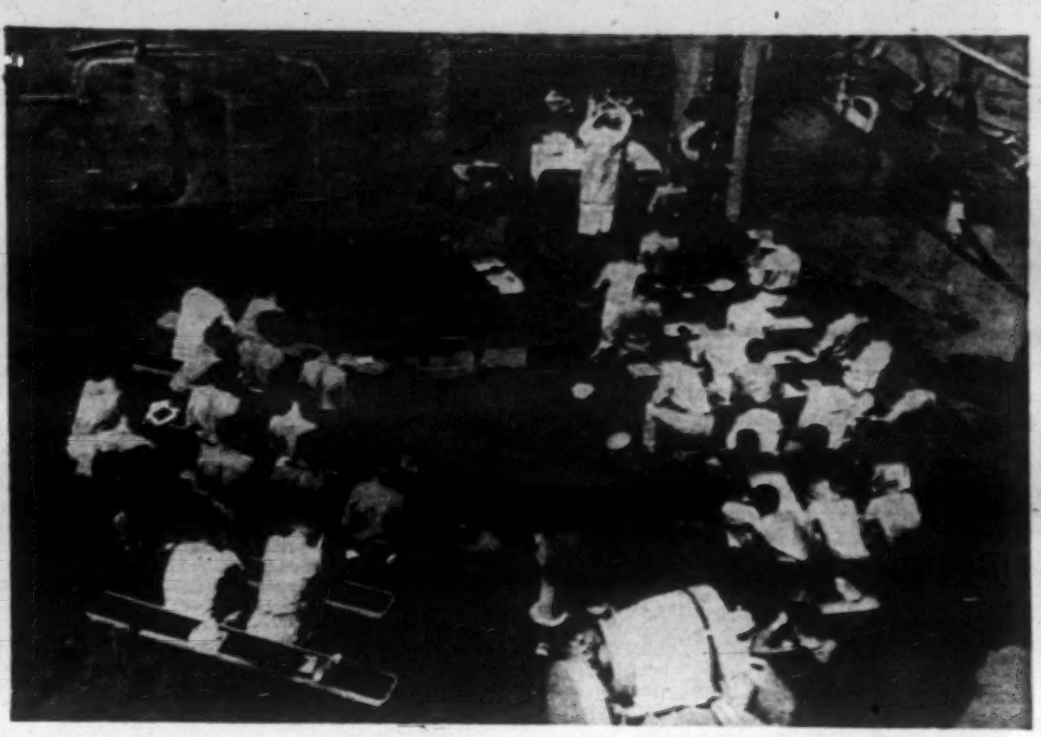
When you enthrone the Sacred Heart of Jesus in your home, you immediately establish Christ as King of the family. From that moment on, He takes over. Where all human help fails, His begins.

"Come unto me all ye who are heavily burdened and sorrow and I will refresh you," is a promise that is most certainly to be realized with the Enthronement of the Sacred Heart in the home. I can tell you personally of many wonderful strokes of Divine Grace which I have seen come to homes through the Enthronement, but it would only be a small percentage of the many unreported wonders which have happened in countless other homes pledged to Christ, King of the family. (For details on the Enthronement of the Sacred Heart write to Rev. Francis Larkin, SS.CC., National Center of the Enthronement, 4930 South Dakota Avenue, N.E., Washington 17, D.C.)

And the Family Rosary! I like to hear of families saying the rosary together. But it seems to me that this is even more effective if there is first the Enthronement of the Sacred Heart in the home. This means that the family has a place to gather when saying the rosary. And what could be more pleasing to the Blessed Mother of God than having her rosary recited before the image of her Divine Son. The two devotions follow as a mirror reflects the sun. They go hand in hand just as devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary go hand in hand.

You've tried every possible means to straighten out that errant boy or girl, have you? You're anxious about those precious little youngsters just beginning to crawl, are you? You shudder for them when you see them going out into the wide world of today, do you?

Then pray!



DIVINE SERVICES AT SEA OFF KOREA are conducted aboard the amphibious force flagship USS Eldorado by Chaplain George L. Smith, the only Chaplain in the Navy who is a Monsignor. The Eldorado, commanded by Capt. H. N. Coffin and flagship to Task Force 90 of Commander Rear Admiral Walter E. More, is on her second Far Eastern cruise since 1950.

Marianist Society Came Out Of Underground Of 100 Years Ago

VERA BAXTER FINK

(Dedicated to Mrs. George Webber, mother of a Marianist)

IT'S a long way from Mass offered behind closed doors for fear of arrest to the splendor of St. Joseph High School in Cleveland, Ohio, or the University of Dayton. The boys who study at Cathedral Latin in Cleveland or Chaminade High on Long Island have a heritage dating from the French Revolution, when the Catholic Church was underground and most of her priests were driven from the country.

Most, but not all. Father William Joseph Chaminade stayed on in the face of persecution, even as priests are doing today in lands behind the Iron and Bamboo Curtains. Capture—then as now—meant death, but there are always priests willing to take the chance. And out of such bravery today may some day rise another monument to God's glory as majestic as the Society of Mary of Paris, known around the world in 13 countries as simply The Marianists.

In just the three Marianist provinces in America, there are four colleges, 37 high schools and 17 grade schools. More than 25,000 students are profiting today from the bravery and zeal of Father Chaminade. No wonder that Marianists everywhere are praying for his canonization.

The Marianists have several features all their own. In the first place, there are priests and brothers who take the same vows and work together without any distinction. "The founder thus sought to remove the limitations of usefulness to which each category would be subject without the cooperation of the other." Naturally, only the priests can offer the Sacraments, but in other respects brothers and priests have the same rights and privileges.

A second distinguishing feature of all Marianists is their vow of "stability in the service of the Blessed Virgin." They promise poverty, chastity and obedience, but they also promise to dedicate their every action to the glory of Mary, the Mother of God. Their patronal feast is that of the Holy Name of Mary, which is celebrated this Saturday, September 12, the date of a famous victory over the Turks in the year 1683.

All this started back in 1817, when Father Chaminade, a college professor, was driven underground in the French Revolution. Changing his hiding place frequently and adopting all sorts of disguises, the priest was able to continue his work. Finally exiled to Spain for three years, he thought of a plan to restore the Christian spirit to France. First he formed a sodality of sincere people, and then organized the Society of Mary. Its purpose was the sanctification of its own members first of all, but its secondary purpose was good works of all kinds, with a special emphasis on education.

The order grew rapidly, and within one hundred years had spread to Belgium, France, Germany, Austria, Switzerland, Italy, Spain, Africa, China, Japan, Canada and elsewhere. In 1850, the Marianists came to America. Having no money, they nevertheless decided to build a school in Ohio. They bought a piece of property in Dayton from John Stuart and gave him a promissory note, secured by a medal of St. Joseph! This school has grown into the University of Dayton.

There are now three provinces of the Marianists in the United States, with 1,084 active members and 178 young religious taking their college work at the University of Dayton and St. Mary's University in Texas. The Marianists conduct four colleges, 37 high schools and 17 grade schools — with a total enrollment of 25,000— all this from the mind and heart of a persecuted priest in France. A hundred years from now, who knows what wonderful works of God we will see spring from the persecutions now rampant in the world?

By way of digression, the Marianists (Society of Mary of Paris) should not be confused with the Marists (Society of Mary), which was founded in Lyons, France, and is also devoted to education.

The Marianists in 1949 inaugurated a special award for anyone who has performed an outstanding service for the Mother of God. The recipients have been Rev. Juniper Carol, O.F.M., President of the Mariological Society of America, Rev. Daniel A. Lord, S.J., author and youth leader, and Rev. Patrick J. Peyton, C.S.C., founder of the Family Rosary Crusade.

For Jesus Through Mary

On Saturday, when we celebrate the Feast of the Holy Name of Mary, we are reminded of these Marianists who promise "to do all in their power to make Mary, Our Mother, better known, loved and served." The feast commemorates all the privileges given to Mary by God and all the grace we have received through her intercession.

Not the least of these graces is the existence of the Marianists. School children all over the United States know that. They know it in Puerto Rico, where the only two boys' high schools are conducted

Continued on page 12

Classroom Strategy

Beginnings—A Challenge

CECILIA WADE

Dear Jane:

BEGINNINGS are almost always fun . . . and a challenge. All of us are planning how to get the most from this school year. Of course, there is variation in what we want to get the "most of."

For instance, Meg wants to get the most fun at the expense of any thing more serious. This outlook is "lopsided." It is the same as wanting more dessert than anything substantial for a meal. It is, to be blunt, childish.

Dotty wants the most of attention from both sexes. She has to be the shining light of the crowd. She will have trouble developing her personality and intellect as long as she has to be the central figure, not to mention her spiritual development, which will suffer most of all. You simply have to take the last seat if you want to be asked to move up now and then. Humility is the groundwork of happiness. (If I sound too brilliant for my age, I likely am quoting Daddy without realizing it!)

Janice wants first place in the classroom. We must do our best according to the talents God gave us, but to place too much emphasis on being "first" in the classroom is to be a slightly more intellectual version of Dotty. To learn, we must be willing to make mistakes. The grade record is less important than the impressions made in our minds. (Now I am quoting Daddy for sure.)

Now, here is the question Daddy asked me: "How are you going to get the most from this school year? Will you do it by searching for something spectacular and out-of-the-ordinary all the time? Or "You will do it by searching for the best opportunities in the ordinary daily routine?"

"A little of both?" I hedged, but Daddy was not satisfied. He said, "You will do it by searching for the best opportunities in the ordinary daily routine. A spectacular achievement now and then counts for less than day-to-day doing the best you can. That is what is pleasing to God."

"And if it pleases God, it ought to please Sister," I said a bit too flippantly for Daddy's liking.

"You just remember that what pleases Sister pleases God, young lady, and keep the proper respect!" (When he calls me "young lady," he is "telling me off" a little.)

'Till next week,
Anne

Vocations — Women

Be A Missionary Sister

Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address:

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(Techny is 10 miles North of Chicago)

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PERRYVILLE, MISSOURI

Young Readers and Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

ONE early summer morning, a number of fighter planes were returning to their base after a mission in the South Pacific. One young flyer slowly realized that he was separated from the other planes, and after some distance, knew he was no longer able to chart the true direction for his return. He had lost his way, and he knew that he had very little gas in the tank. If only he could find an island! Certainly his memory of the maps of this area made him hopeful. He had once thought that all the tiny islands made the map look like his own freckled face not many years before.

He looked hard and long but only the blue waters of the Pacific stretched out ahead. On all of his flying missions—and some of them were pretty tough—he had never been in quite such a tight spot. Just about the time he was beginning to feel desperate he suddenly found himself saying the Hail Mary.

As he came to the end—"Pray for us sinners, now and at the hour of our death," he found himself dwelling on the words, pronouncing them slowly. Never before had they meant so much to him.

Usually those words had meant, "Pray for me now (at this time) and also, please pray for me, Dear Lady, when I come to die, too." But as he repeated the prayer, he suddenly thought: "For me, it is NOW AT THE HOUR OF MY DEATH."

Again and again he repeated the whole prayer more slowly and with more love in his heart. Surely Our Lady would hear him! How many times through his life had he said the Hail Mary, and how often—he was ashamed as he thought of this now—how often had he raced through the words, with so little thought.

As he prayed the strain became a little less difficult to bear, and his head seemed to grow clearer. He was trying doubly hard to pierce the mist ahead. He couldn't fly too low, but he simply must find land! And he must find it soon, for the engine would soon stop with the dwindling fuel supply.

Now he was coming toward land, he was sure, but at the moment he discovered it, he could also feel his plane beginning to lose altitude. He must be very near the end of the gas. Well, Our Lady had brought him within sight of the island, surely she would get him on to dry land somehow. Never had he prayed so hard before. Hail Mary, full of grace . . .

The plane continued to lost altitude slowly and soon it settled neatly over the choppy water.

An Island In The Distance

The Island still looked far ahead. Quickly he took off his outer clothes and leaped clear of the plane. In his great haste, in ripping off his shirt he caught his finger in the little chain about his neck which bore a cross. He smiled and relaxed a moment, and somehow the reminder gave him a renewed grip.

His aching shoulders soon limbered, and he swam with a smooth steadiness. But the distance seemed almost endless. Certainly the island had not appeared that far when viewed from above. Wearily he found himself forging ahead in a strong side stroke which he always liked. But now the strain was great. On and on he swam. Then his toes kicked the sandy bottom of the long softly sloping shore.

Strange Voices

He pulled himself to his feet, fought the drag of the water against him and finally, despite his own dwindling strength, managed to achieve the dry sand where he fell exhausted. He was so spent he had not even glanced about the island. He only knew he was lying on warm dry sand, and that he was falling asleep.

Some time later he was awakened by voices. Looking up through half-opened lids, he saw bending over him a pair of very dark eyes and he had a general impression of a long shiney brown body. He was too weary at first to react, besides, he had no gun, no weapon. But fear of the unknown and self protection made him wake up enough to understand the possible meaning of his visitors, and suddenly he sprang to his feet.

The long, exhausting swim had taken his strength and now he collapsed like a man with rubber knees. As he fell back again, he noticed there were two natives and each carried a long spear. This was the end, he thought. His mind refused to move. He was too exhausted to think at all, though many disturbing pictures flashed before him like a movie gone wild. Were these men cannibals? He remembered now that there were islands in parts of the South Pacific that had never been charted.

Even now when every moment seemed to stretch long with terror, he was still too exhausted to keep his eyes open. The strange language beside him seemed beamed in his direction, he knew that, but he couldn't fasten his attention on it.

As he was dozing off again, he felt an insistent, but rather gentle patting on his bare shoulder. Maybe this was the end. He forced himself to open his eyes.

He saw a brown man on one knee very near him. With his right hand the man was pointing to his own brown neck at the same time pronouncing slowly a few syllables. The pilot forced his weary eyes to stay open long enough to look more closely.

"Am I dreaming, dear Lady," he thought, "no, I must be awake now," for the delicate shell-beaded necklace around the dark neck held a small silver cross and on the neck of the other native was a medal of Our Lady!

The young pilot, understanding his rescue, found strength surging through his body. He understood what it meant to say PRAY FOR US NOW. And he realized that AT THE HOUR OF OUR DEATH was not the same as NOW for him. These were Christian natives. They loved Our Lord and Our Lady too.

The natives carried the pilot through the trees far into the interior of the island. There in an open area stood a small wooden building on the top of which was a cross. The natives carried their burden to the door of the hut where they were greeted by a priest. Shyly the men pointed to the little cross about the neck of their captive.

"No enemy," they smiled.

JESUS Came To Me

SUZANNE HEBSATH,
Grade 5, St. Williams School, Cincinnati, Ohio

JESUS came to me today
In a lovely sort of way
Jesus loves me; I am glad—
He's so good and yet so sad.

And that lovely sort of way,
On this bright and glorious day,
Was his gift of lasting bliss:
The Holy Blessed Eucharist.

Invitation To My Heart

HELGA M. FREITAS,
Junior, St. Joseph Academy,
New Orleans, La.

LITTLE White Guest,
You have come at last,
I hope you are here to stay.

Deeply I grieve
For sins now past;
On humble knees I pray:

Little White Guest,
So pure, so holy,
I have but one request.

Give me a heart
With reverence sure,
So that in this heart, You may rest.

Answers To Brother Michael's Quiz

Questions on page 5

1. A bishop is a priest who has received all the powers of the priesthood. He usually has authority over a large section of the Church.
2. A diocese is a large section of the Church ruled over by a bishop.
3. An ordinary priest differs from a bishop in that he is always subject to a bishop and his powers are limited by those of the bishop.
4. The first bishops of the Church were the Apostles.
5. The head of the first bishops of the Church was Saint Peter.

Prayer To Our Lady Of Sorrows

O Most holy and afflicted Virgin Mary, queen of martyrs, thou who didst stand beneath the cross, witnessing the agony of thy divine Son, through the unceasing sufferings of thy life of sorrow, and the bliss which now more than amply repays thee for thy past trials, look down with a mother's tenderness and pity on me, who kneel before thee to venerate thy dolors, and place my requests, with filial confidence, in the sanctuary of thy wounded heart. Present them, I beseech thee, on my behalf, to Jesus Christ, thy Son. Through the merits of His most sacred passion and death and through thy sufferings at the foot of the cross, I hope to obtain the grant of my present petition.
—AMEN

The only fair way to talk about somebody is to imagine that he is listening to every word you say.—O. A. Battista.

Chats Out Of Church

The Holy Name Of Mary

FATHER RAY GRIBBON

Hello Boys And Girls!

NOT so very long ago Our Blessed Mother paid a visit to the country of Brazil. Of course, she didn't exactly come down from heaven and appear to people. In fact, she didn't really visit the Brazilians, as we say, "in person," at all. But what she did do was let the people carry her "pilgrim statue" all over the country. That way she went through the wide, tree-lined streets of the great cities like Rio De Janerio and through the dusty squares of the tiny villages. Everywhere people cheered her by cheering her statue. They cheered her because they love her.

And, since they love her, they never forget her. In fact, they are still so excited over the visit of the "pilgrim statue" that they are making sure that no one will ever forget the visit. They are naming almost all of the baby girls "Mary!"

Think how proud those girls will be when they grow up. All during their life they will be able to say, "I'm named Mary, for Our Lady of Fatima." And it won't make any difference if the next girl says, "So am I," and her neighbor says, "So am I." Our blessed Mother is great enough to take care of all the girls on earth who share her name, no matter how many there are. She is the greatest saint in heaven. So, next to the name of Jesus, there is no more beautiful, there is no better, there is no more powerful name than Mary.

That is why the Church has a feast day for the name of Mary. It comes this week, on Saturday, just four days after Our Blessed Mother's birthday.

Once, you know, there wasn't any feast honoring her name. People knew very well that it must have been the first word that Jesus spoke when He was a little baby. They knew that He loves the name because it is the name of His mother. They knew that it is a powerful name. But it was only after people had used her name to ask for help that they thought of having a feast. It happened like this.

Once the people of Turkey, who hated Christians, had a large and mighty army. At first they used their army to conquer the people who lived near them, but after they had done that they went even further away.

Finally they came to the city of Vienna. They attacked the city, But people of the city fought back, and called on Our Blessed Mother: "Mary, help us . . . Mary, Mary, help us!" After that they seemed to be stronger. They beat the Turks and drove them away. But the people of Vienna knew that they neter would have won unless they had called on Mary. So they asked the Pope to make a feast of Mary's name.

Now we have that feast. We have had it for 270 years. And since we have it we ought to use it. All of us ought to say some special prayers to Mary on her nameday. And every little girl, or big girl, or lady, in the whole country, who is named Mary ought to go to Mass and receive Holy Communion on Saturday, the feast of The Most Holy Name of Mary.

Needs No Dusting

Pope Pius XI, in his encyclical on the Christian education of youth, said that "the ultimate end of education is to secure the supreme good, that is God, for the souls of those who are being educated." This purpose of Catholic education is not a gilded ideal that is dusted off from time to time for dreamy contemplation. It is the controlling factor in the curriculum, the school activities and pupil-teacher relations.—**Msgr. Edward J. Waterson.**

Christian Life

Today, as perhaps never before in any of the great crises of history, many enemy forces threaten peace and seek to destroy international and national union, as well as unity in society, in the family, and among individuals. Opposed to these efforts, however, are the unity of the Faith, moral purity and sanctity, the sobriety and integrity of customs, and the stability and harmony of the family, all of which form the bases of a true Christian life.—**Pope Pius XII**

My Lord

HELEN EILEEN CASSIDY,
Age 15, Overland, Missouri

I love my Lord in every way
And try to prove it every day.
I call Him in my daily prayer
To thank Him for His loving care.

My prayer I hope my Lord will hear
And let me know that He is near,
To you, Dear Lord for everything,
My simple gift of thanks I bring.

Our Lady of Victory Missionary Sisters

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If you are interested in a religious vocation, please write at once for illustrated literature and information.

MOTHER GENERAL
VICTORY NOLL
Huntington, Indiana

Victory In Household And Heaven

M. D. AMATOR

IT was not an easy career that awaited the young wife when she was betrothed at the wish of her—relatives to the widowed Prince Alexander Sforza, governor of Pesaro. But Josephine was equal to the task, for the will of God and the practice of virtues were ever her aim. Worldly vanity had no value in her eyes.

Josephine was the daughter of Guido, the Count of Montefeltro, and his wife, Cattarine Colonna, who was the niece of Pope Martin V. The girl was still quite young when her parents died. Hence she was brought to Rome to the palaces of her maternal uncle, the Prince Colonna. Here the virtuous life of the maiden unfolded year after year as a beautiful flower before the noonday sun.

Although Prince Sforza at first treated his wife with deference, she soon won his affections completely. His two children, a son and a daughter, she loved and esteemed with as much tender affection as if they were her own children. All went well for a few years until Alexander went off to war to assist his brother, the Duke of Milan.

Knowing her skill in the management of his household and marveling at her wisdom, Prince Sforza left the government of the duchy in the hands of his capable wife, Josephine. Again, this noble woman was equal to the task. During the six long years that her husband was absent, the holy duchess ruled with impartiality, with justice, kindness and mercy. Continually she sought and obtained God's blessings on her country by her generosity, her prayers and penances, and her abundant almsgiving. She was loved and honored by all her people.

The long absence from his virtuous wife proved ruinous to the Prince. Alexander fell a prey to the dissolute life of the army, and upon his return brought his paramour, a doctor's wife, Patricia, into his home.

Reduced to the condition of a servant, life became an endless Calvary for Josephine, his legitimate wife. Every menial task, every possible humiliation was heaped upon her. Not stopping there, Alexander taunted her with her small stature and her ugliness; he beat her in public, seized her by the hair in the presence of the servants, tried to strangle her to death, and several times tried to poison her. As a result of the latter, Josephine remained half paralyzed on one side. Finally he forcibly ejected her from the palace and into the monastery of the Poor Clares.

Throughout all her persecution, Josephine continued her prayers for his conversion, and now at the monastery remained for some time in her secular garb hoping that he would amend. Only when she was assured that it was God's will, did Josephine don the religious habit of St. Francis and take the Holy Vows. At last her prayers and penance, her patience in suffering bore fruit, when Alexander realized what he had done, came to the monastery, and on his knees begged his holy wife for forgiveness. For the nine years that he lived after that, he strove by every means to atone for his sins and to make amends for the great scandal he had given. Josephine continued to edify all by eighteen more years as a perfect religious. The last three years of her life she was Abbess as the monastery, until she went to her heavenly reward of the feast of the Nativity of the Blessed Virgin, September 8, 1478. Wednesday, September 9, is the feast of Blessed Josephine Sforza, whose body rests in the cathedral of Pesaro.

Blessed Seraphine is truly the model of a saintly housewife. She was a true mother to the children of her husband, though not their natural mother. She led her entire household and her country to God by her virtuous life. How strange, one might conjecture, that her goodness should be repaid with evil at the return of her husband. Yet, God's ways are not man's way. He knows how to turn evil into good. In due time the wayward husband's return to God and to duty became the fruit of his wife's sacrifice.

There are some wives and mothers who are faced with similar problems today. Their calvary may be just as hard and cruel as that of the Blessed Josephine. From her can they learn that perseverance will win in the end. God never turns a deaf ear to the devout wife and mother who continues to pray and sacrifice, to bear affliction in patience. The object of her unselfish prayer will be converted, and her own crown will be the more glorious, even as is that of the Blessed Josephine Sforza.

THREE NUNS IN THE FAMILY — The three daughters of Mr. and Mrs. A. J. Klein of Great Bend, Kans., are all members of the Dominican Order. They are Sister M. Fidelis, O.P., Sister M. Justina, O.P. and Sister Marie Antoinette, O.P. The above picture was taken on the occasion of the final vows of the youngest daughter. All the sisters are music teachers and are members of Immaculate Conception Convent, Great Bend.

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Secretary Of Labor Accents Man's Worth

MARTIN P. DURKIN, SECRETARY OF LABOR

LABOR Day is an expression of American freedom and American progress.

It was created 71 years years ago by a group of trade unionists seeking to give labor its true dignity. Their efforts succeeded. Labor Day has become a holiday of all the people, and an accepted symbol of the spirit of free working men and women.

American free labor has grown along with the American nation and its people, and it has used its strength to help the cause of freedom around the world.

On this first Monday in September, 1953's Labor Day, it is fitting and proper that American working people, those in white collars as well as those in overalls, extend again their thoughts and their greetings and well-wishes to their brother workers in foreign lands.

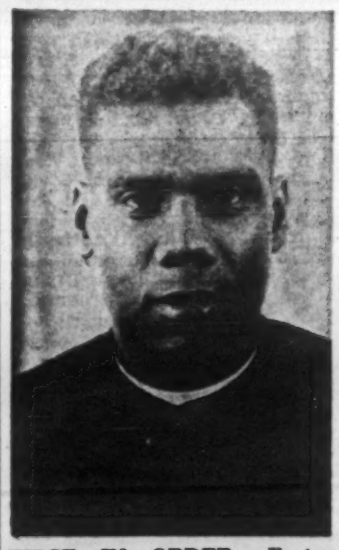
Our Message to the workers in free lands is one of fellowship. We are joined to oppose the ugly spectres of dictatorship and communism. Through our government, our churches, our labor unions, and other organizations, we have offered our help in the cold war that is being waged over the world for the minds and souls as well as the bodies of men and women.

For the oppressed workers behind the Iron Curtain, American workers send a message of hope and sympathy. Six thousand years of history have proved that no suppression, no oppression, can kill the desire of men and women for freedom and dignity, the yearning to build a better world for their children. We in America pray, and we believe, that the workers in foreign lands will fight on as we have for freedom and progress, and that eventually they will win.

The workers of East Germany and of Czechoslovakia have struck out against the despots seeking to enslave them, in the world's most recent examples of man's long struggle for freedom. The June graves of their martyrs are already hallowed shrines in the minds of freedom-loving people everywhere.

On this Labor Day in America, we will pray for labor's strength and progress everywhere. We are firm in the knowledge and belief that if men and women are free they will work unceasingly to improve their lives and their homes, and to create a better future for their children.

We will make these prayers for ourselves and our children, and for the workers and the children of the free world and the slave world, in the firm conviction that the good in man is bound to triumph over evil deed and devilish thoughts.



FIRST IN ORDER — Frater Jan Davidson, O.S.C., Kokomo, Indiana, became the first Negro cleric in the history of the Order of the Holy Cross in the United States when he professed his simple religious vows, August 28, during a ceremony in the chapel of the Immaculate Conception Monastery, Hastings, Nebraska. The Vicar General of the Order (Crosier Fathers) in this country, the Very Reverend Lawrence J. Kerich, O.S.C., officiated at the reception of vows and celebrated the solemn high Mass.

Home and Family Page

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Our Sunday Visitor

HUNTINGTON, INDIANA

CHARLIE CALLAHAN'S

Sportscasting

TOMORROW, Monday, Sept. 7th is Labor Day. That gives me two thoughts. The first is that summer is over, and it is time to discuss football prospects at Catholic Colleges. The other is that two days after Sept. 7th, comes Sept. 9th . . . my birthday, my 38th birthday.

Thirty-eight years old. As the saying goes, it is later than you think. It sure is. It is deadline time. And no time to be contemplating whether or not I'll ever have $1,000 in the bank. A $1,000, the man sez. Why doesn't he settle for 500. But leave us get on with the column, and forget that in 12 years I'll be 50. Fifty! Imagine!

Lessee now . . . prospects on Catholic College teams. Well, a few notes have come in from operatives and friends here and there. So, let us start:

Holy Cross . . . For the last two years, Dr. Eddie Anderson, who went from Holy Cross to Iowa to Holy Cross in the coaching profession, has given the Crusaders highly respectable eight-won two-lost campaigns. He may not do as well in the calendar year of 1953. Charlie Maloy, one of the country's finest passers, a year ago (although he sat out the entire game on the bench in the East-West game) has been graduated, and so has Vic Rimkus, an outstanding tackle. But weep not too greatly for the good Doctor, who in the dear dim past was captain and an All America end on the 1921 Notre Dame eleven. He has 23 lettermen returning. If he can develop a passer out of Bill Haley or Gene Schiller, his troubles may be few. Helping the receiving end of the aerial game will be Jack Carroll, Crusader wingman, who last year was credited with 46 receptions.

The Holy Cross aggregation would dearly love to avenge the one-point loss to Syracuse of a year ago . . . which cost an Orange Bowl bid. A real even contest shapes up in the season's finale, however, against the traditional foe, Boston College.

* * *

Boston College . . . There is an air of optimism in that area of Newton, Mass. which borders Boston proper and contains the campus of Boston College. The Eagles will be going under youthful coach Mike Holovak for the third time. It doesn't seem too long ago that Mike was the hulking fullback on Frank Leahy's Sugar Bowl champion Boston College club of 1940. The Eagles are said to have a powerful line, a veteran quarterback in Jimmy Kane and a back by the easily-remembered name of Joe Johnson who is reputed to be quite a runner. The upcoming sophomore material, also, is said to be very good.

The Bee-Ceers open with Clemson, Louisiana State and Villanova, and by the time these contests have become history, the good citizens of Boston town should have an idea whether or not this may be the year. At any rate, it is hard to see how Holovak can fail to improve on last year's record of four wins, four losses and one tie. And keep in mind, as mentioned above, the Holy Cross-Boston College game on the Saturday after Thanksgiving, Nov. 28, which will be played in a spot popularized by Ted Williams—Fenway Park. It should be a dinger.

* * *

Fordham . . . The Fordhams need a good team. Last year the Rams had a losing record while playing home games at hard-to-find Triborough stadium, on New York's Randall's Island. This season, Coach Ed Danowski's lads return to the Polo Grounds, scene of Fordham's glory days of not too many years back. There will be no excuse for Fordham followers saying that the Polo Grounds is hard to reach, as was the case at Triborough stadium. Chances are there will be good early season attendance. There is veteran material available, and Danowski, a former Fordham great himself, is relatively optimistic.

It would be a fine thing if New York sports enthusiasts would again adopt the Rams. But they must win. Roger Franz was a disappointment last year as the passing quarterback. He'll be slightly handicapped, possibly, in the one-platoon system of doing things. But if he should start connecting with his pitches and regain his sophomore form, could be matters would again be rosy on Rose Hill.

* * *

Villanova . . . Filipski is the last name and the first handle is Gene. He won All America honors at halfback last year as the Villanova eleven won seven, lost one and tied one. He should spark the Wildcats to another good record.

Coach Art Raimo had his club headed for a bowl bid last season until the November loss (and the only loss of the campaign) by a one-sided margin to Tulsa. He's another one of those sort of optimistic mentors and feels his club should have another good record.

In all probability they will achieve a winning mark. But the Wildcats open up with Georgia and Texas in that order. If Raimo's boys should get over these first two hurdles, and the second must be accomplished down in Austin, in the Texas heat, they will very definitely come under the watchful eye of certain operatives from New Orleans, Dallas and Miami. Said operatives being the men in charge of the Sugar, Cotton and Orange bowls respectively.

The outstanding game of Sept. 26? It will probably be that season opener between Notre Dame and Oklahoma, at Norman, in the Sooner state. The Oklahomans have not forgotten that 27-21 upset by the Irish of a year ago. Neither have the Notre Damers for that matter. You do not win, nor lose, a contest like that without retaining memories of the affair for many years. I didn't particularly need to be reminded of the affair, but Pete Redden did remind me anyway the other day. He mentioned that he still has some space available on his four day train tour to Oklahoma City and Norman for the game. Contact him, if interested, at the Westward Ho Travel Bureau, 1671 Lincolnway East, South Bend, Indiana.

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BAYER ASPIRIN

Labor Day Reminder

Christ Is Master And Model Of Employer And Employee

CAPITAL and Labor are at war in several parts of the U. S. about their future relations. And a bewildered nation patiently waits and suffers.

They will never find the remedy until they put aside human pride and bend low enough to enter the workshop of the Carpenter of Nazareth.

Christ the Carpenter was neither an employer nor an employee, yet He was the Master and the Model of both.

The working classes may strive for their rights with all the strength that they command, but they must base their demands on the principles of justice.

A wage is just only when it supports the wage earner and his family in reasonable, human comfort. In our country the ability of most management to pay just wages cannot be questioned.

The right to a just wage does not come from the charity and generosity of the one who employs labor. It is a dictate of the natural law, clarified and confirmed by the Master of all employers, Christ the Carpenter.

The laborer also has a natural right to unite with his fellow employees so that they may bargain, not as individuals, but as a unit, and no man has any right to discourage, hinder, or prevent such collective bargaining.

The workman has not only a right, but a duty to demand that the conditions, hours, and other circumstances under which he is obliged to work be such that he can live on the job and at home, as a reasonable human being.

It is difficult for any man to save his soul on an empty stomach, or unless the conditions of existence are such that he may live with adequate comfort and respectability.

But if the workman has his inalienable rights, he also has duties.

The first duty of the workman who is a follower and fellow worker of the Carpenter of Nazareth is to show to the world that he is sincere in his faith and a loyal follower of that Leader by an uncompromising and courageous life within the laws of God.

In the home, at the shop, in his recreation, he lets the world know that he is guided by the Ten Commandments.

In a word, he looks upon Christ the Carpenter not merely as his Lord and his Leader, but as his Model and Co-worker.

No free nation need tremble before the threats of communism if its people are willing to adopt the Christian principles of social justices defined in Rerum Novarum. The doctrines laid down in this encyclical are a positive attack upon all the schemes which rob men of their dignity, degrade their moral standards and deprive them of belief in God.—**Martin P. Durkin**

Marianists' Society

Continued from page 11

by the Marianists. They know it in a score of other countries, where these followers of Mary are devoting their lives to the instruction of youth.

Right now the Marianists' preparatory schools have 138 candidates for the order, with another 91 novices in the three novitiates. The work could be spread even farther if there were more candidates. Young men who have completed the eighth grade can join the Marianists to be either priests or brothers. The junior prep school is in Beacon, New York, and the senior prep school is in Dayton. Full details are available from Mt. St. John, R. R. 12, Dayton 10, Ohio.

The Society has been recognized by at least three Popes. Pope Gregory XVI commended the Marianists; Pope Pius IX recognized them as a religious body; and Pope Leo XIII gave canonical approval. In 136 years the Marianists have come a long way; the years ahead will see an ever greater growth—all for the greater glory of Mary, the Mother of God.

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—MISCELLANEOUS—

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The Answer To Our Godless World

Continued from page 1

barred by the cruel hands of His own son and daughter.

To earth came, through the gracious acquiescence of Mary, the Son of God.

Our Heritage

For 33 years, this lovely Christ the Savior walked around a small province of the Roman Empire and talked to a few thousand people.

He died an amazingly young man—33 is early youth—and He was gone.

Behind Him this Son of God left golden words that were caught up and put down into an imperishable book. His memory remained the undying heritage of our race. And the name of Christ Jesus is still that Name at the mere mention of which men spring in love and hatred into two opposing camps.

So God walked in Eden. God walked the earth for 33 years. God left behind His words. His memory is with us vividly. Is that all? Is God in the world merely now as a spirit? As a force? As a memory?

Or is God in the world as we would like to have Him be—really and physically—a friend among friends, an intimate waiting for our confidences, the Divine Physician still eager to cure our ills, the Savior bringing personally to us the grace and strength necessary for our happiness and our salvation?

Now all reasonable men believe that God fills the world with His spiritual presence. He is there in His force, in His power, in His omnipresence, as we call it, and in His omnipotence. Only the Atheist denies that, the atheist who looks and sees the dead body of the world without its soul, a great organism without a purpose, a universe without a maker, an earth without a God.

Still With Us

So all men agree, all men of reason, that there is the presence of God around us—His power, His strength, His spirit.

Protestants and Catholics both agree that Jesus Christ, the Son of God, once was on earth but for, oh, so brief a time. Those who believe with Catholics in the real presence of Christ in the Blessed Sacrament go, however, one big step further. They do not think that God has deserted His world. They do not think that we have to look merely to a spirit. They do not think that we have to find Christ and God pressed like a rose might be pressed between the pages of a great and splendid book. They do not think we need to trust our highly fallible memories. They believe that the Son of God, by the gift of gifts, remains with us—physically, really—unto the end of time.

I wonder if in all God's gracious providence, in all His lovely dealings with mankind, there is anything as consoling as this: God dwells with us. God remains with us. God has not left us to the print of a book, or the vagaries of memory.

No.

God dwells in the temples which we build for Him. As long as there is bread and wine upon our tables waiting for the words of Consecration God will return and return and return. And as long as loving hands reach out to welcome Him, and the gates of human hearts swing open to receive Him—God will come to His people.

It began, of course, in the unforgettable scene that we call the Last Supper. Christ is in the Upper Room, a place hallowed in memory. Back of Him the Apostles are preparing for the great Jewish feast of the Passover. Christ the Lamb of God waits while the lamb of the Pascal feast is prepared.

Moving toward the window, Christ looks out upon the city and finds it for that hour strangely active. This is the moment in history for which men have been waiting. They have tried to rid the world of God and tonight they may succeed. Perhaps the might and power that gathers there is going to be able to wipe God out with so terrible a death that never again will any man say, "This is my Savior." Never again will any man say, "This is my King."

They are planning and plotting tonight to crucify God that by His death God's dealings with the world may be ended, and man may be free for his own crime and independence and rebellion and suicide.

So Christ from the window of the Upper Room watches that city as it seethes in the plots and counterplots that will culminate tomorrow on the hill of Calvary. He will die, because He must shed His blood for criminal man.

But He will not leave us.

Quietly He returns to the table and He finds there the simple answer.

For long generations the Pascal Lamb had been eaten at this lovely family feast.

He was the Lamb of God and He would be our food from this time forward.

His Living Presence

Bread and wine would always exist. As long as men ate, there would be bread upon their tables and wine from the convenient vines nearby. So long as men had bread and wine they could have the living presence of their God.

And in the clearest words a man ever spoke, He took the bread in His hands and said: "This is my Body."

And over the chalice of wine He said, "This is my Blood."

Then, to those around the table, the lovely command, "Do this . . ."

God, the Son of God, would be with us forever.

Not death tomorrow on Calvary, not the Ascension of His visible Body into Heaven would take God out of His world. Not merely would God be with us as a spirit, not just in the pages of the world's loveliest book, not treasured in memory but in His Body and Blood—as we love our friends to be.

The near, warm presence of the body of our friends, the feeling of that pulsing blood which somehow or other reassures us that they love us and need us and want us.

"He that eateth the Flesh of the Son of Man and drinks His Blood shall have life everlasting and I shall raise him up again on the last day." That was His promise and that He now fulfills.

This morning, as a priest, I offered Mass. Across the world, three hundred thousand priests offered Mass. Why? For one great reason. God wants to come to His world. When over the bread I leaned my head and in the commanded words said, "This is My Body," I believed that God came back to His world, and that I and three hundred thousand priests like me tried to the best of our ability by the power of God to fill the world with the living presence of the Savior.

That's why Reds hate priests. That's why back of the Iron Curtain they are trying to eliminate the hierarchy, the bishops whose hands create priests. "Kill the priests and you stop the Mass. Stopping the Mass, you prevent God from coming back to His world."

The Laity Too

This morning across the world millions of Catholics received Holy Communion. Why? Because they know and they believe that God wants to come into their world. He wants to take over their hearts. He wants to be with them, and to be carried by them to their families, to their amusements, to their education, to all that makes life important. So they smiled up at the Host as it came and said, "My Lord and My God." They took the Savior into their hearts, opened the door which made Him welcome to their souls, and carried Him then to the world of their influence.

Never were clearer words spoken than the words of the Consecration. "This is My Body," said the Savior, "And This, My Blood."

How can one deny the great eagerness of God to be with His children? How can one doubt the fact that God longs to be with the children of men? Is it then impossible that this should be the truth? Can we look up at God and say, "God, your words are clear, but I don't think it can be done. How can you turn bread into flesh?"

This is a question that has always amused me, because the transformation of bread into flesh is the commonest experience of humanity. This morning at your breakfast table you ate bread and by the very elaborate processes of organic chemistry that bread is now becoming your flesh. The reason women stopped eating bread for a time was that we were told it made them "fleshy."

You eat the bread and it becomes your body. If, then, God by the power of our chemistry can do that wonder, why can He not do it swiftly?

"This is My Body." Why is it that we do not believe? Why is it that the great clear promise of God to be with us forever is doubted?

The reason is a strange one. It is not a loss of faith in God; it is a loss of faith in man. Yes, God if He wished could remain with us forever. God could dwell in our tabernacles. God could come to us under the form of bread in Holy Communion. He is all-powerful as He demonstrated even in the multiplication of loaves and in the miracle of the wine at Cana His power over bread and wine.

"He could, but I doubt," says the skeptic, "that He would want to. Man isn't worth it."

Could the great God so humble Himself as to come to us and dwell with us? Would the God of heaven be content with the tabernacle of my heart? Could the one who reigns back of the gates of heaven pause before my humble door and beg for entrance? That is hard to believe. And this strange generation which talks so much of man has lost faith in man! They do not believe that men are lovable. They do not think that God could love His children enough to want to dwell with them, to remain with them forever in the sacrament of the Eucharist, to come through Holy Communion to the hearts and the souls of the sons and daughters whom He has created.

But this is the answer to the godless world.

God can never be driven from His world as far as His force and spirit and power goes. In Him we live and move and have our being. He is the atmosphere about it. The memory of Christ cannot be destroyed. But this is not enough to fill the world with God. For that we need our daily bread, our supersubstantial bread: the God who dwells with us, the God Who comes to us, the God Who loves us enough to give Himself to us as constant companion and friend, physician and guide, intimate of our dreams, fulfillment of our hopes.

This is a sad world without God.

How easily we can turn it into the gay and joyous world God meant it to be.

For God is with us in the Sacrament of His love.

Views On The News

Continued from page 4

mony before the House Committee on Un-American Activities.

Speaking of bingo, it occurs to us that entirely too much is being made of this issue by our Protestant friends in certain areas. There is absolutely nothing wrong with the game in itself. In many localities it provides funds for charitable projects, especially for Catholic schools and building programs. It strikes us that some of the Protestants are less motivated by their scruples against Catholics playing it (nobody is forced to join in!) than they are by the hope of cutting off one source of Catholic revenue.

The answer to such tactics is the good old American procedure of the ballot. If the majority of the people in a district want bingo, let them vote into office men who will make it legal.

• • •

Rev. Louie D. Newton

We quote now from **The Pittsburgh Catholic:**

"In the list of churchmen appointed to serve on the Committee on Moral and Spiritual Resources of the International Information Administration, the government agency handling the overseas information program and the Voice of America, appears the name of Rev. Louie D. Newton, a Baptist minister of Atlanta, Ga. The Voice of America, it will be recalled, has been criticized as not vigorously enough anti-Communistic.

"This is a curious appointment, not because Rev. Mr. Newton has a reputation as a particularly virulent anti-Catholic, as he has, but because he is the author of a book 'An American Churchman in the Soviet Union,' which came under scrutiny during the recent testimony given by Methodist Bishop G. Bromley Oxnam before the House Committee on Un-American Activities. There it was brought out that Rev. Mr. Newton's book was published by the American Russian Institute, which was cited by Attorney General Tom Clark as a Communist organization, and that Bishop Oxnam wrote the foreword for it. The Bishop testified that when he wrote the foreword he did not know the book was to be published by the American Russian Institute."

Readers of O.S.V. know Newton's background. He's mentioned too in our pamphlet "Whose Friends Are They—America's or Russia's?" O.S.V. Press 25c. Oxnam of course, gets considerable space in "Who's Who in the FOAU," O.S.V. Press, 60c.

• • •

An All-Time Low

Never has European prestige been at a lower ebb in this country than right now. Britain is about half-Socialist. France is one-third Communist. And De Gasperi—our good friend in Italy—has lost control of his government.

We are supporting five divisions of our boys in Europe—more than any single European nation (excluding Russia) maintains for its own defense. Our boys are away from home; their boys are not. And did you know that a French boy can't be drafted for their war in Indo-China? Yet our boys are drafted for service anywhere. According to U.S. News & World Report (July 3), on July 4, 1943 (during war) our troops were serving in 39 countries. On July 4, 1953 our boys were serving in 49 countries.

U.S. News says that each American taxpayer is putting up $69 a year for the defense of Europe, against $58 a year put up by each European. And yet it seems that the more we give them, the more they hate us!

Lenin predicted that the capitalist countries would fall through bankruptcy. Is it possible that this has been planned for the United States by Marx, Engles, Lenin, Stalin?—the Webbs, Laski, Keynes, Tugwell, Hopkins, Hiss, et al.? Sometimes one wonders. Since 1945 we have been spending $40 billion a year on defense alone.

Herbert Hoover has said that we should aid only those who show evidence of wanting to defend themselves. The late Senator Taft insisted that our economy would not enable us to carry the whole world on our shoulders.

Now it appears that our billions in aid may have been futile after all. The Economic Intelligence Report of the U.S. Chamber of Commerce (April, 1952) says, "when ECA started operations in April, 1948, its objectives were to rebuild the economies of the war-ravaged countries and to restrain the advance of communism in Western Europe. Did the American Aid Program keep European nations from making the necessary adjustments their post-war positions required? The Wall Street Journal Dec. 21, 1951 noted that many of the men running our mammoth aid program are beginning to think that the basic idea behind the foreign-aid program was unsound in the first place. They doubt that billions of dollars of aid can enable the European economies to stand on their own feet."

Would it be such a tragedy if we stopped all this?

Has anyone been able to prove that America ever accomplished anything by getting mixed up in power politics and the ancient jealousies of Europe? We won our wars but then polluted our victories by the immoralities of Versailles and Yalta. When will America learn to keep her nose out of other peoples' business? We knock ourselves out trying to help others only to find that besides doing no good we have got ourselves cordially hated into the bargain.—**Senex.**

Labor Day Prayer

GLORIOUS ST. JOSEPH, model of all who are devoted to labor, obtain for me the grace to work in a spirit of penance for the expiation of my many sins; to work conscientiously, putting the call of duty above my inclinations; to work with gratitude and joy, considering it an honor to employ and develop, by means of labor, the gifts received from God; to work with order, peace, moderation, and patience, without ever recoiling before weariness or difficulties; to work, above all, with purity of intention, and with detachment from self, having always death before my eyes and the account which I must render of time lost, of talents wasted, of good omitted, of vain complacency in success, so fatal to the work of God. All for Jesus, all for Mary, all after thy example, O patriarch Joseph. Such shall be my watchword in life and death.—Amen. — Indulgence: 300 days once a day. Pius X, March 15, 1907.

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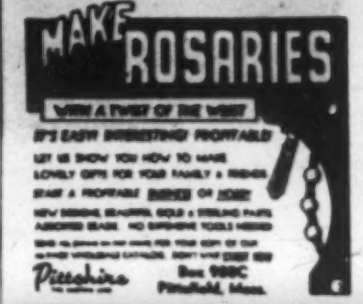

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Don Camillo And His Flock

Horses Of A Different Color

THEY called him Romagnolo, simply because he came from the province of Romagna. He had come to the village years ago, but he was still *romagnolo* to the core. And to explain what this means I must tell you that this man had the nickname of "Civil-and-with-the-band." In the course of a political rally, the platform under him gave way and he started to fall to the ground. Upon which he called out with alacrity: "Civil, and with the band!" to signify that he wanted a civil burial, and not a church one, with the band playing the Hymn of Garibaldi in slow tempo for a funeral march. When they start a new town in Romagna, they first throw up a monument to Garibaldi and then build a church, because there's no fun in a civil funeral unless it spites the parish priest. The whole history of the province is concerned with spite of this kind.

Now Romagnolo was a man with the gift of gab and one who spoke with the big words that can be read in revolutionary papers. The fact that there was no more king had knocked the props from under his pet subject for an argument, so he had to concentrate his heavy artillery upon the clergy. He finished every speech with the sentence:

"When I die, I want a civil funeral and the band playing."

Don Camillo was acquainted with the whole story, but had never paid it any attention. And so one day Romagnolo buttonholed him in order to say:

"For your information, remember that after having steered clear of you my whole life long, I intend to steer clear of you when I'm dead. I don't want any priest at my funeral."

"Very well," said Don Camillo calmly. "Only you're barking up the wrong tree. You ought to go to the veterinary. I look after Christian souls, not animals."

Romagnolo started to make a speech.

"When that Pope of yours . . ."

"Don't bother anyone so far away. Let's stick to present company. I'll have to pray God to grant you a long life so that you'll have plenty of time to think better of it."

When Romagnolo celebrated his ninetieth birthday the whole village turned out for the festivities, including Don Camillo, who walked up to him with a smile and said: "Congratulations!"

Romagnolo shot him a resentful look and shouted:

"You'd better pray to your God again. Some day or other He'll have to let me die. And then it will be my turn to laugh."

The strange business of the horses took place in the following year.

• • •

The business of the horses took place in a village on the other side of the river.

A seventy-four year old Red had died, and they held a civil funeral, with red flags, red carnations, red kerchiefs, and in short red everything. The coffin was placed on the hearse carriage, the band began to play the song "Red Flag," in funeral tempo, and the horses started forward with their heads hanging low as they always did on such occasions. Behind them came the procession, with red flags flying. But when they reached the church, the horses came to a stop and no one could make them budge.

Several men pulled them by their bridles and others pushed the hearse from behind, but the horses stood their ground. When someone took a whip and began to beat them over the back, the horses reared up and then fell onto their knees. Finally they were set on their feet and walked along for a short distance, but when they got to the cemetery they reared up again and started to go backward.

The old man himself hadn't refused to have a religious funeral, the newspapers explained; his sons had imposed their ideas upon him. The story travelled all over the countryside, and anyone who wanted to test the truth of it had only to cross the river to hear it firsthand. Whenever a little knot of people gathered to discuss it, Romagnolo would descend upon them, shouting: "Middle Ages. That's stuff for the Middle Ages!"

And he went on to say that there was nothing miraculous about it; there was a perfectly rational explanation. For years immemorial the horses had stopped in front of the church, and so they had followed their usual habit this time as well. People were impressed by this version of the story and went to Don Camillo about it.

"What do you say?"

Don Camillo threw out his arms.

"Divine Providence knows no limits, and may well choose the humblest flower or tree or stone to teach a lesson to men. The sad part of it is that men pay so little attention to those of their fellows whose job it is to explain God's word, and choose rather to heed the example given them by a horse or a dog."

Many people were disappointed with his way of speaking and some of Don Camillo's most important parishioners brought their complaints to the rectory.

"Father, this thing has created quite a sensation. Instead of dismissing it so lightly, you ought to interpret it and bring out its moral teaching."

"I can't say anything more than what I said before," answered Don Camillo. "When God decided to give men the Ten Commandments he did it, not through a horse, but through a man. Do you think that God is so badly off as to call upon horses? You know the facts; let each one of you take from them what lesson he may. If you don't like what I have to say, go to the bishop and tell him to put a horse in my place."

Meanwhile Romagnolo was sputtering with rage, because people shrugged their shoulders at his explanation.

"That's all very well," they said, "there's nothing extraordinary or miraculous involved, but . . ."

So it was that Romagnolo buttonholed Don Camillo again.

"Father, you're just the man I wanted to see. What is the official interpretation of the horse story?"

"Barking up the wrong tree, as usual," Don Camillo replied with a smile. "Horses aren't my line. You ought to go to the veterinary."

Romagnolo made a long speech to explain the horses' behavior, and at the end Don Camillo simply threw out his arms.

"I can see that the thing has made quite an impression upon you. If it has caused you to stop and think, then I say thank God for it."

Romagnolo raised a threatening, skinny finger.

"I can tell you one thing," he said, "and that is the horses won't stop when my coffin passes by!"

Don Camillo went to talk to Christ on the altar.

"Lord, the foolish things he says are not meant to hurt You; they're just barbs directed at me. When he comes up for Judgment, remember that he hails from Romagna. The trouble is that he's over ninety, and anyone could knock him over with a feather. If he were in his prime, it would be a different matter. I'd get after him."

"Don Camillo, the system of teaching Christian charity by knocking people over the head is one that doesn't appeal to me," Christ answered severely.

"I don't approve of it myself," said Don Camillo humbly. "But the facts that often the ideas people have in their heads aren't so bad; it's just that they're in bad order. And sometimes a good shaking-up will cause them to fall into place."

• • •

Romagnolo went to Peppone's office and declared with no preamble: "Take this piece of legal paper, call two of your jumping-jacks to bear witness, and write down what I say."

He threw the piece of paper on the mayor's desk and sat down.

"Put the date on top and write clearly: 'I, the undersigned Libero Martelli, ninety-one years old, by profession a free-thinker, in full possession of all my faculties, desire that upon my death all my property and possessions be transferred to this township for the purpose of buying a motor hearse to take the place of the present horse-drawn vehicle . . .'"

Peppone stopped writing.

"Well?" said Romagnolo. "Do you want me to leave all my worldly goods to the priest?"

"I accept, of course," Peppone stuttered. "But how are we to buy a motor hearse so soon? It would cost at least a million and a half liras, and we . . ."

"I have two millions in the bank. Just go ahead and buy it, and I'll pay."

Romagnolo came out of the town hall glowing with satisfaction and for the first time in his life went deliberately to the church square.

"Everything's settled, Father!" he shouted. "When I go by in my coffin, the horses won't stop. I've taken care of priests and horses alike."

• • •

Romagnolo got too excited, and drank more than was good for him. Not that wine did him in, after having been good for him all his life long. Water was his downfall. Coming home one night, full to the gills with wine, he was so overpoweringly sleepy that he lay down in a ditch. At over ninety years of age, spending the night in a puddle of water isn't exactly healthy. Romagnolo caught pneumonia and died. But before closing his eyes he summoned Peppone.

"Is everything agreed?" he asked him.

"Yes, Your wishes will be faithfully observed."

Romagnolo was the motor hearse's first customer. And the whole village turned out to see its inauguration. The band struck up, and the hearse moved slowly and steadily along. But in front of the church it came to a sudden stop. The driver wriggled the gear lever frantically, but all in vain. He looked under the hood, but found the spark plugs, carburetor and points all in perfect order and the tank full of gasoline. The church door was closed, but Don Camillo was looking through a crack. He saw men milling about the hearse, and the hearse standing, obviously stuck, among them. The band had stopped playing and the bystanders had fallen into an astonished silence. The minutes dragged by, until Don Camillo ran to the sacristy and pulled the bell rope.

"God have mercy on you," he panted; "God have mercy on you . . ."

And the bells tolled out in the silent air. People shook themselves and the driver shifted the gear. The motor started and the motor hearse pulled away. No one could follow it any longer, because the driver put it into second and then into third gear, and it disappeared in a cloud of dust in the direction of the cemetery.

Who Can Love?

When we are thinking of genuine religion and genuine charity we ought to remind ourselves, particularly at the present day, that only the individual can love. The State cannot practice virtue. It is only the individual who can be virtuous and truly charitable.

—Archbishop William Godfrey.

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Legion Of Mary Speaks

The Nativity Of Our Lady's Legion

Thirty-two years ago tomorrow, the eve of the Feast of the Nativity of Our Lady, September 7, 1921, 17 persons, including a priest, knelt around a table altar bearing a statue of Our Lady of Grace, to begin the first meeting of the Legion of Mary with the recitation of the Rosary.

The meeting place was the back room of Myra House (St. Vincent de Paul Headquarters) in a poor section of Dublin, Ireland. Little did this small band of Our Lady's followers realize that they were to be the instruments of Divine Providence in bringing to our world a Marian organization which was to possess the power, "in Mary, of imparting life and sweetness and hope to the nations."

No well devised plan of action preceded this first meeting. One person offered the suggestion that an organization be formed to carry out the spiritual works of mercy amongst the poor and sick. From this first working of Divine Grace, Our Lady willed to bring forth her powerful Army on earth, the Legion of Mary.

Of this first meeting, the Official Handbook of the Legion relates: "When the final ejaculations, following the Rosary, died away, they sat up, and under the auspices of Mary (as represented by her statue), they set themselves to the consideration of how they could best please God and make Him loved in His world. From that discussion came forth the Legion of Mary, as it is today."

The first work undertaken was the visitation of the sick and incurably ill in the wards of the Dublin Poorhouse, and for a while these Legionaires did no other. From this first activity the Legion has went on to undertake innumerable varieties of the spiritual works of mercy in thousands of parishes the world over. But this first work amongst these suffering souls, these "Other Christs," brought many blessings to the infant organization.

Indoctrinated with the spirit and love of Mary as practiced and advocated by St. Louis Marie de Montfort, these Legionaries had asked Mary to lead them. And lead them She did. Within six years, Her Legion had grown to thirteen units in Dublin.

But then, Mary asked them to bring Her Army to the whole world. They obeyed their Queen's call to action. And behold, in testimony of their faith and love of Our Lady, Her Legion has grown and spread tremendously, until now its units encompass almost all of the known world. In thirty-two years, the Legion has grown from seventeen to over one hundred thousand active members and to almost a million auxiliary (praying) members.

Would you like to become a member of this vast Army of Mary? Talk to your Pastor. Find out whether a unit of the Legion of Mary is organized in your parish. If it is, become either an Active or Auxiliary Member. If it isn't, then posibly YOU are to be Mary's chosen instrument (like those first Irish Legionaries) in organizing a branch of her powerful Legion in your parish.

For further information, write to: Legion of Mary, Our Sunday Visitor, Huntington, Indiana.

"NOW FATHER PUTS ON THE ALB" — Junior Legionaries at St. Joseph's parish, Mishawaka, take care of and instruct pre-school children each Sunday morning while their parents are at Mass. The children have their own chapel and miniature vestments.

First Diocesan CFM Meeting This Sunday

Wawasee — The first diocesan meeting of the Christian Family Movement will be held Sept. 6 at Our Lady of the Lake Seminary, here. Forty couples are expected and an invitation has been extended by the committee to all interested married people to attend.

The day long program will start at 10 a.m. with a Mass at which the Rev. Ralph Larson of Fort Wayne will deliver the sermon. It will be followed by brunch at 11 and registration at noon.

The meeting will open at 12:30 p.m. with a panel discussion. The moderator for the discussion will be Art Guigley, South Bend. The panel members will include the Rev. Joseph Payne, C.S.C., South Bend; Mr. and Mrs. John Ryan and Mr. and Mrs. Sherman Egan, both of South Bend, and Mr. and Mrs. Richard Datzman, Fort Wayne. The topic to be discussed will be "Christianizing the Community."

At 1:30 p.m., the couples will form into small groups for discussions. An hour later they will re-assemble to present their conclusions.

At 3 o'clock, Mr. and Mrs. Patrick Crowley of Chicago will present their observation of the National C.F.M.

The meeting will be closed with Benediction at 3:30 followed by a Social Hour.

Forty Hours Devotion

Fort Wayne—Three priests of the city will deliver the sermons at the Forty Hours Devotion in St. Joseph's Church, here, September 13, 14 and 15. Scheduled for Sunday is the Rev. Joseph Crowley, St. Peter's Church; Monday, the Rev. Arthur MacDonald, Cathedral; Tuesday closing, the Rev. Louis Pottketter, C.PP.S., chaplain, St. Joseph's Hospital. The Rev. Stanley Manoski, pastor, and the Rev. Ralph Larson, assistant, will be masters of ceremonies.

AT SOUTH BEND — Brother Marion Chudy, O.F.M., will present the "Special Crusade for Peace" program at the St. Hedwig parish clubrooms, South Bend, Thursday, September 10, at 8 p.m. Brother Marion has just completed a 3,300 mile tour of Eastern, New England and Southern states. He also attended the National Fatima Congress of the Blue Army in Plainfield, N.J. in July. The "Marymobile" which he uses for his Fatima Tours in America and Canada was one of the highlights of the Congress. In October, Brother Marion will make a pilgrimage to Fatima and other Shrines in Europe.

Coming Events

The Holy Name and Rosary societies of St. Patrick parish, **Chesterton** will hold a basket style picnic Sunday, September 6 on the school grounds. Games, contests, square and round dancing will be featured.

SS. Peter and Paul parish, **Gary** will have their annual carnival September 9 to 13 at 58th and Harrison Sts.

The Third Order of St. Francis Fraternities, St. Felix of Huntington and St. Charles of Fort Wayne will make a pilgrimage to the Shrine of Our Lady of Consolation, Carey, Ohio, Sunday, September 13.

In **Hamlet**, the Holy Cross club of Holy Cross parish plans an Ice Cream lawn social and benefit party Sunday, September 13 at 8 p.m. on the parish grounds.

Voice Of NCCW

Continued from page 4A

made that Catholic PTA's work in cooperation with public PTA's to devise a program for the correction or elimination of environmental influences harmful to the morals of our children.

Discussion in the workshop on Family and Parent Education centered around the moral, religious and spiritual, emotional and mental problems affecting the Family.

The Social Action committee discussed housing, minority groups and welfare benefits. The group agreed in reference to housing that Negroes and members of the minority groups make good neighbors and that their coming into the neighborhood does not necessarily depreciate property values. While they acknowledged that much has been accomplished to improve conditions of minority groups a great deal remains to be done in the

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Rural Life

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By MONSIGNOR L. G. LIGUTTI

'Farmer Help Thyself!'

"Farmer help thyself!" This is the expression often repeated but becoming fainter and fainter in official Washington circles. The farmers' reply could well be this, "Sure, we'll help ourselves if the rest of the world will do likewise." The farmers of America and of the world would not need or want assistance, subsidies, or guaranteed floor prices, if they were living in an absolutely free economy. They are not looking for favors. They are looking for and demand equality in this highly complex and evidently stacked up economic world.

The farmers produce the essentials of life. In exchange for their products all they want is the chance for a fair and honest trade. The farmers have made a capital investment. They have furnished a "know how" (not as simple as some people think). They have taken their chances with weather, disease, floods and what not. They are willing buyers and sellers. Of all the occupations, by which a living is made, the farmer is the only one who has to sell his product at the price set by the buyer, but has to pay the seller's price for his purchases. Until the farmer will be able to stop at the gas station and buy a gallon of gas at his price, or a pair of shoes at the store at his price, we judge that some sort of an adjustment ought to be made by society for the benefit of farmers.

Yes, the farmers are willing to help themselves, but they object to everybody else helping themselves at the expense of the farmer. The price of beef on the hoof has been ruinously low. The farmer has been losing money. Has the livestock broker lost money? Has the packing plant lost money? Has the wholesaler or retailer lost money? Has the restauranteur lost? Is the steak any cheaper on the menu?

The farmers demand equality in the market place, and they demand it in the name of social justice.

Requiescant

MRS. MARY HOGAN

Fort Wayne — Mrs. Mary Hogan, 49, died last week at St. Joseph Hospital where she had been a patient several months. She was a member of St. Joseph's Church, the Sentinels Romana Society, and the Ladies Auxiliary of the VFW, of which she was a past president. Surviving are three sons, three daughters, two sisters and a brother.

Mrs. Anna Jenczewski, 68, St. Casimir, South Bend.
Mrs. Margaret Burns Doran, 68, St. Joseph, South Bend.
Frank Gyoles, 79, St. Stephen, South Bend.
Mrs. Elizabeth Walley, St. Jude, South Bend.
Isaac Bird, 70, St. Andrew, Fort Wayne.
Joseph H. Sailor, Cathedral, Fort Wayne.
Harry M. O'Connor, 67, St. Paul, Fort Wayne.

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field of education, housing, hotels, etc. to achieve social justice.

Audio-visual aids were shown including safety films, Civil defense films and the two latest Christopher releases. An amusing play "The Case of the Missing Handshake," obtained from the National Association for Mental Hygiene was on the program.

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O.S.V. CHAMPIONSHIP TEAM — The Our Sunday Visitor Little League baseball team is pictured above. These boys recently took the National League title in Little League competition in Huntington. Team members are, first row, left to right: Dan Bickel, Dick Bickel, Billie Guthier, three-year-old mascot, Mike Amick, Dick Scheiber. Second row: Jim Stonebraker, Mike Scher, Tim Frick, Mark Scheiber, Frederick Guthier. Third row: Tom Ross, Steve Frick, George Scher, Bernard Kroeger, Jim Derr. Back row: Fred Guthier, manager and Walter Amick, coach. One player, Robert Briggs, and coaches John Eckert and Larry Scheiber are not pictured. (Staff photo)

Indian Jesuit Tells NFCCS . . .

Catholic Influence In U.S. Is Inadequate

Cincinnati—(NC) — Despite its numerical strength, cultural attainment and capacity for leadership, the influence of the educated Catholic laity in America "falls noticeably short of expectation," according to an Indian Jesuit scholar.

Father Herbert A. de Souza, S.J., giving the keynote address at the 10th national congress of the National Federation of Catholic College Students here, labelled the United States as a "rapidly paganizing society." Father de Souza said, however, that his was but a "visitor's impression."

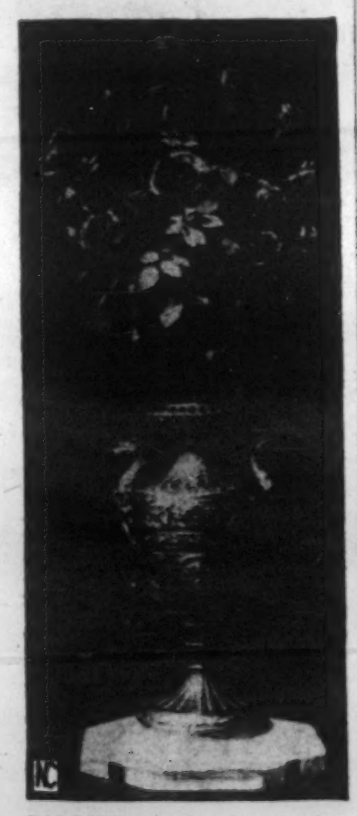
The Indian educator, who traces his Catholic ancestry back to the days when St. Francis Xavier evangelized Goa, told the students that their fundamental responsibility is to become active, whole-hearted members of the Mystical Body of Christ.

"The alternative that presents itself," he declared, "is not, as some imagine, between apostleship and non-apostleship, but between apostleship and apostasy."

Father de Souza asserted that the "crowning glory" of the Catholic educational system is that "it takes the whole man—body and soul, sense, intellect and will—for its province, and moulds him for the purpose of his creation. Almost alone today it provides wholeness, or integration." The priest decried the fact that some graduates of Catholic colleges become either "brilliant apostates" or "pious drones," and said that the reason for their failure is that "they never did realize their responsibility to develop an integrated personality." While the schools must provide the means whereby students can achieve this integration, he said, it is up to the students themselves to recognize and use these means toward that end.

The integration afforded by Catholic education, according to Father de Souza, is on three distinct levels: within the student himself, who must be a well-ordered, integrated personality; in civil society, so that the greatest good of his fellow citizens is his highest goal, and in the Mystical Body of Christ, of which he must also be an integral part.

Concerning the civil society, the Indian Jesuit said it is "not just a laudable ambition" to be a full-fledged member, but a "positive obligation" for the student to train himself for leadership in society, and in the words of the late Cardinal Suhard of Paris, to "work at the building of the new world."



GOLDEN ROSE — A Golden Rose, similar to the one pictured above, has been blessed by His Holiness Pope Pius XII and sent to the Cathedral of St. Catherine in Goa, Portuguese India, in recognition of the great solemnities held there to commemorate the fourth centenary of the death of St. Francis Xavier. Made in imitation of a spray of roses, the gold ornament is set with gems, and was designed by Prof. A. Mistruzzi, papal engraver. The beautiful present is conferred from time to time on sovereigns or heads of states, churches or cities, for distinguished services to the Church. (NC Photos)

Indiana NCCW

Continued from page 4A

vinced that God is still the author and vindicator of the commandments and that, the pseudo-scientific deductions of Dr. Kinsey notwithstanding, a deliberate indulgence in the forbidden fruit may bring a passing sordid pleasure but it can never be the source of happiness.

As women interested in preserving our American way of life, as mothers anxious for the welfare of our sons and daughters, we seek the reassurance only you can give.

(Signed)
Mrs. Harold D. Brady
Indiana Provincial Director
National Council of Catholic Women
(Signed)
Mrs. Alfred C. Brown
President of the Indianapolis Archdiocesan Council of Catholic Women

Fun Starts With Oklahoma

Fighting Irish Start Practice; 10-Game Schedule Is Rugged

Notre Dame—Sixty-two candidates headed by Captain Don Penza, senior end, reported to Coach Frank Leahy and his aides, Wednesday, September 2, as preparations began for the 1953 University of Notre Dame football campaign—the 65th gridiron season of the Fighting Irish. The list of aspirants included all who finished the 20-day spring practice session.

Preceding the actual start of practice a "picture day" session was held on Tuesday, September 1, for the benefit of news photographers and newsreel cameramen.

Coach Leahy will be starting his 11th year at the N. D. coaching helm. During his 10-year reign, the Irish have a record of 78 wins, 11 losses, and eight ties. For 64 prior seasons, the all-time Irish record shows 406 victories, 85 defeats, and 33 ties. Last year, Notre Dame won seven, lost two, and tied one.

Three weeks precede the start of the season when the Leahyites will engage in one of the most difficult openers ever participated in by a Notre Dame team—Oklahoma, at Norman, Okla., on September 26. The Sooner contest will mark the inaugural of as rugged a schedule as ever attempted by the Irish.

The remainder of the slate, after Oklahoma, is: October 3, Purdue, at Lafayette; October 17, Pittsburgh, at Notre Dame; October 24, Georgia Tech, at Notre Dame; October 31, Navy, at Notre Dame; Nov. 7, Pennsylvania, at Philadelphia; November 14, North Carolina, at Chapel Hill; November 21, Iowa, at Notre Dame; November 28, Southern California, at Los Angeles; December 5, Southern Methodist, at Notre Dame.

Twelve monogram winners have been lost from the 1952 squad and 21 are returning.

Among those who reported for the start of practice were two from the diocese: Edward Cook, Hammond, candidate for one of the guard positions, and Eugene Carrabine, Gary, a letterman for two years and a candidate for quarterback.

St. Joseph Orphans' Grid Team Starts Life Anew

South Bend—The St. Joseph Orphans of South Bend, last year's waifs of the prep gridiron, are going to start life all over again this fall.

With a new name and a roof over their heads out at Angela Blvd. and Dixie Way North, the Orphans at least feel mighty good about the forthcoming 1953 campaign.

The merger of Central Catholic and Catholic High was designed to place 31-year-old Coach Frannie Curran's athletes under one roof and one name, but Fran discovered that wasn't actually the case. His boys were scattered about three sites, including freshmen at St. Mary's parochial school. This presented a transportation problem which has since been licked with the purchase of a school bus.

Some heavy muscle work leveled a giant weed patch at the extreme north end of the school site, some goal posts were erected and the place now begins to resemble a football practice field.

A stadium, however, is far off in the distant future. A large area behind the school building has been leveled by bulldozers and made ready for grass seeding this fall. This is the future site of a football field and baseball diamond.

Curran and his full-time assistant, George Kelly came up with a color scheme for uniforms: powder blue togs trimmed in white which resemble the University of North Carolina colors.

Curran finds that his varsity crop of players has not been increased by the merger. Rather it has decreased with last June's graduation. However, on the brighter side, a large group of freshmen enrollees responded to the first practice call. They won't be available for varsity work until next year, however.

Last autumn Curran had a squad of about 72 aspirants of whom 35 were freshmen. This year 35 varsity men answered the first call, but this number dwindled to 30. But the team of the future, the freshmen, will be molded out of 45 candidates.

Curran finds his varsity outlook "very gloomy." Fifteen of 25 lettermen graduated last June and only three of the 10 monogram winners left played regularly on the offensive. One of the offensive regulars, plus three others, were regulars on defense. "You can readily see that we won't have depth," Curran frowned. "We can field one really hefty team, but beyond that there are no replacements."

His offensive will be built around Left End Jim Pilarski, Right Tackle Harry Becker and Fullback Bob Horvath. Curran plans to shift Horvath to a half-back spot. Becker played defensively as a linebacker last year.

The other defensive returnees are Don Buczynski, Dick Ciesielski and Ken Tepe who missed a lot of last season because of an injury. Tepe, a good thrower, will be the No. 1 quarterback for the Orphans who have found a home, but still need lots of help.

Fort Wayne Opens Season; Get Out And Support The Irish

Fort Wayne — Central Catholic high school's football team opens its season this Friday evening, September 4, at Richmond. Your support of the Irish will be clearly evidenced by attendance at one or more of their games this fall. The entire schedule is listed below. There are seven opportunities to watch the Irish in action in Fort Wayne.

September 4—Richmond—away
September 12—Lafayette Jeff—home
September 18—Fort Wayne Central—away
September 26—Fort Wayne Concordia—home
October 2—Gary Roosevelt—away
October 9—Kalamazoo Central—away
October 16—Gary Tolleston—home
October 23—Fort Wayne North—home
October 31—Fort Wayne South—away
November 6—South Bend Washington—home

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FIRST COMMENCEMENT FOR NURSES SCHOOL—Doloras Pilarski, Michigan City, (left), receives her graduation pin from Sister Maria Amadeo, C.S.C., director of the Holy Cross Central School of Nursing, during the first commencement exercises of the school held at Saint Mary's Saturday. Carol O'Brien, daughter of Mr. and Mrs. Hugh O'Brien, formerly of South Bend and now of Indianapolis, watches the ceremony after receiving her award.

Bishop Bennett Tells Nurses . . .

Nursing Career Good Means Of Preparing For Eternity

Notre Dame—"Among vocations for women in this world, the nursing career is most advantageous as a means of preparation for eternity," Most Rev. John G. Bennett, Bishop of Lafayette, told the first graduating class of 56 nurses from the Holy Cross Central School of Nursing at St. Mary's College last Sunday.

Urging that they pattern their careers of service on Christ's life, Bishop Bennett declared that enthusiasm, energy, confidence and charity were the requisites for the development of a complete personality. "Each Christian must produce a masterpiece during his life," the Bishop said, "with a life time to mold character personality and talent into a soul pleasing to God."

The commencement exercises, begun on Saturday, marked the graduation of the first class from the Central School of Nursing, established with headquarters at Saint Mary's College in 1950. The graduating nurses have taken their training at Saint Mary's and at participating hospitals in South Bend, Anderson and Kokomo, and Cairo and Jacksonville, Ill.

A Solemn High Mass celebrated by the Rev. Matthew Schumaker, C.S.C., opened the commencement ceremonies Saturday morning and Rev. Eugene P. Burke delivered the baccalaureate address. A breakfast for the graduates marking their reception into the Saint Mary's alumnae association, followed the Mass.

At an honors convocation on Saturday afternoon Sister M. Madeleva, C.S.C., president of Saint Mary's, told the graduating nurses that "the nurse serves the body directly because of the immortal soul it houses, and because of its own dignity."

Sister Madeleva pointed out the advantages of the new Central School of Nursing in providing the small city hospital with broader technical and cultural educational facilities than were formerly possible. Noting that the Central School program will permit the graduates to obtain a college degree with one more year of study, Sister Madeleva urged the graduates to take advantage of the professional and cultural advantages of such study.

"Women of all countries, all times have brought their gifts of healing to the immortal children of men in whom they saw the image of God," Sister Madeleva said, "and today we ask God's blessing as you take your own gifts of healing to the world."

St. Mary's College pins and other awards were presented at the awards convocation, followed by a dinner for the graduates at the Morris Inn on the nearby Notre Dame campus.

AEC Gives Contract To Notre Dame

Notre Dame—The U. S. Atomic Energy Commission has awarded a $165,880 contract to Notre Dame in renewing its support of the University's Radiation Project for the coming school-year, according to an announcement by the Rev. Paul E. Beichner, C.S.C., Dean of the Graduate School. Dr. Milton Burton is director of the non-secret research project which was established at Notre Dame in 1947.

"In the early days of radiation chemistry research, scientists were more concerned with the destructive aspects of radioactivity," Dr. Burton explained. "Now the emphasis is on the beneficial application of radioactivity and of high-energy radiation," he said.

A new radiation source to house radioactive cobalt is now under construction at the University and will be used for experiments this Fall, Burton disclosed. "Until now, radiation chemical research has been a rich man's science," Burton said, "but with Notre Dame's development of this new source, which is relatively simple, many smaller institutions will be able to engage in radiation chemical research."

The Notre Dame Radiation Project has drawn scientists from all over the world, Burton indicated. "Japan, India, Canada, Ceylon, Brazil, England and Israel are among the countries which have been represented on our staff," he said.

Record Enrollment Expected At St. Mary's This Fall

Notre Dame — A record enrollment of 743 students will register for the fall semester at St. Mary's College from September 14 to 16, beginning the 98th academic year for the College in its present location.

The total includes 240 freshmen, 166 sophomores, 84 juniors, 84 seniors, 153 religious and 16 transfer students. The previous high in the College's enrollment was reached during the 1952-53 school year when 730 students were in attendance.

The incoming freshman class includes students from 32 states and three foreign countries and is the largest first year group ever to attend St. Mary's. The freshmen are coming to St. Mary's from such widely separated points as Baltimore, Md.; Los Angeles, Calif.; Miami, Fla.; and Portland, Oregon. The three countries represented are Peru, Mexico and Puerto Rico.

State Dept. Names N.D. Prof To Meet In Rome

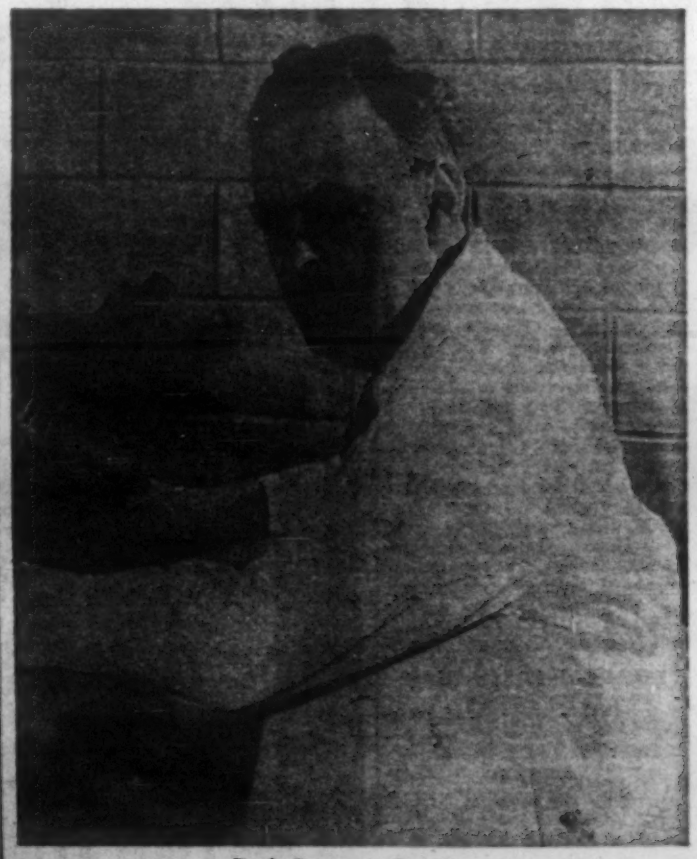
Notre Dame—Professor James A. Reyniers, director and founder of Notre Dame's world-famed LOBUND Institute, leaves by plane Friday, September 4, for Europe where he will report to scientists in ten countries on germ-free research underway at Notre Dame.

Reyniers has been named by the State Department as United States delegate to the Sixth International Congress for Microbiology at Rome, September 6-12. He will address the Congress on the subject of "Germ-Free Animals as a Tool in Biological and Medical Research."

In the succeeding five weeks Reyniers will lecture at universities and appear before learned groups in Italy, Spain, France, Germany, Belgium, Holland, Denmark, Sweden, Finland and England. During his stay in western Germany Reyniers will be the guest of High Commissioner James B. Conant, a noted chemist and former president of Harvard University.

In many of his speaking engagements, Professor Reyniers will outline for European scientists current cancer research at the LOBUND Institute. Under a grant from the Damon Runyon Memorial Fund, Reyniers and his associates are studying germ-free life to determine if viruses and certain carcinogenic agents induce tumors in germ-free animals as well as in normally contaminated animals. Reyniers is one of ten outstanding cancer specialists and research scientists who are members of the Damon Runyon Fund Advisory Committee.

But cancer research is only one phase of the work of the LOBUND Institute. In a few weeks, Notre Dame scientists there expect to report new findings on the cause of tooth decay. Other important areas of their research include radiation sickness, antibiotics and growth liver necrosis, protein metabolism and the role of intestinal bacteria in nutrition. The work of the Institute is supported by the University of Notre Dame, the Office of Naval Research, the Atomic Energy Commission, the U.S. Army Medical Corps, the National Institutes of Health, the Damon Runyon Fund, and private corporations.



Prof. James A. Reyniers

N. D. Foreman's Program To Start On Sept. 8

Notre Dame — Notre Dame's Foremanship Development Program, a community service project of the University's College of Commerce, will hold its first session of the new school-year on September 8 it was announced today by Dean James E. McCarthy.

Thirty industrial foremen from the greater South Bend area have enrolled for the fifteen weekly evening classes in basic economics, human and labor relations, and communications skills.

Wins K. C. Scholarship

Decatur — Donald J. Gillig, son of Mr. and Mrs. Leo Gillig, has been awarded the K. of C. scholarship to St. Joseph's College. The second son of the family to study for the priesthood, Donald will begin his studies on September 8.

Fire Hits ND Building

Notre Dame—Fire swept through a second-floor laboratory in old Chemistry Hall on the Notre Dame campus Wednesday. Firemen from the campus and nearby South Bend confined the blaze to the one room, but there was water damage on lower floors. The fire started while a graduate student was conducting an experiment involving the drying of ether. He was not injured. University officials estimated damage at about $30,000.

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Vatican Concordat

Continued from page 1A

Ecclesiastical Affairs, at a ceremony in the Hall of Congregations at the Apostolic Palace. Signing on behalf of the Spanish Chief of State, Generalissimo Franco, were Spanish Foreign Minister Alberto Martin Artajo, and Dr. Fernando Maria Castiella y Maiz.

Drawn up in both Spanish and Italian, the concordat was signed in the presence of Archbishop Antonio Samore, former Papal Nuncio to Colombia, and now Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs; Msgr. Silvio Sericano, Under Secretary of the same Congregation; a group of Spanish dignitaries, including Ernesto Zulueta, Minister Plenipotentiary and head of the diplomatic section of the Spanish Ministry for Foreign Affairs; and the entire personnel of the Spanish embassy to the Holy See.

In a statement following the signing, Minister Martin Artajo described the concordat as "a formal and written consecration on behalf of the Spanish regime to the perfect collaboration between Church and State which was inaugurated by the Nationalist movement headed by Generalissimo Franco."

According to Osservatore Romano, an unusual feature of the new concordat arises from the fact that it has been framed, not to put an end to a state of dissension or to close a period of tension, but rather to strengthen and stabilize a situation already existing. It said: "The concordat negotiations just happily concluded, rather than introducing a new order into the relations of the Holy See and Spain, merely reflect and sanction, even while improving it, the order which exists."

Long Negotiations

Climaxing 558 days of negotiations, the concordat, besides recognizing agreements made between the Vatican and Spain during the past 12 years, confers a number of important privileges on a country where there are 29,000,000 Catholics and only an estimated 20,000 Protestants.

One of the most important provisions of the concordat is one incorporating a section of the 1941 agreement which gives the Spanish government the privilege of submitting the names of candidates for appointment as Archbishop or Bishop. Also embodied in the concordat as a clause of the 1941 agreement which bound the Spanish government "not to legislate in mixed matters, or on such matters as could in any way affect the Church, without previous agreement with the Holy See."

One of the most interesting articles of the concordat is that which admits Spanish as an official language in cases of beatification and canonization. Another is the article which makes Generalissimo Franco honorary protocanon of the Basilica of St. Mary Major in Rome which also has a permanent Spanish canon. This privilege entails the celebration of three Masses in the Basilica every year for the prosperity of Spain and its Chief of State.

The concordat also accords Spain the privilege of having two "auditors" in the Supreme Court of the Roman Rota, a Vatican tribunal which deals largely with matrimonial cases.

Although Article I of the concordat reaffirms that Catholicism continues to be the religion of the Spanish nation, it stipulates that Article 6 of the Fuero de Los Espanoles (Spaniards' Charter) will remain in force. The article reads:

"The profession and practice of the Catholic religion, which is that of the Spanish State, shall enjoy official protection. None shall be molested for their religious beliefs or the private practice of their worship. No other ceremonies or external demonstrations than those of the Catholic religion shall be permitted."

The concordat provides for the teaching of religion in schools of all kinds, but it permits the children of non-Catholic parents to be excused if a specific demand for such exemption is made. It states that "in matters referring to tolerance of non-Catholic religions in territories under Spanish sovereignty in Africa, the status quo observed till the present will remain in force." There are some thousands of Moslems and Jews in Spanish Morocco.

Other articles of the concordat, the text of which was not made immediately available, cover various phases of Catholic life and worship in Spain. In a comment on these provisions, Osservatore Romano stated:

"The Spanish State reaffirms those solid principles which are fundamental to the prosperity of the family and of the nation, with full recognition of church marriages, the Christian education of youth, and freedom for the Church in carrying out her apostolate. On the other hand, the Holy See confirms the traditional privileges granted Spain throughout the course of centuries."

Archbishop Noll

Continued from page 1A

organization of a Bishops' Committe, of which he is chairman, to make plans and raise funds for the completion of the National Shrine of the Immaculate Conception on the grounds of Catholic University in Washington, D. C.

His Excellency, the Most Rev. Leo Pursley, D.D., Auxiliary Bishop of Fort Wayne, when interviewed by telephone concerning Archbishop Noll's recognition by the Holy Father, said:

Together with the clergy, religious and laity of the diocese of Fort Wayne, I am pleased to learn of the honor conferred upon our beloved ordinary in recognition of his long and distinguished service to the Church.

In addition to Bishop Noll's many activities on a national scale the diocese of Fort Wayne under his administration has grown through the years.

Consecrated In 1925

Archbishop Noll was consecrated Bishop of Fort Wayne on June 30, 1925. Since then he has been among the most renowned members of the American Hierarchy and has given unstiningly of his time and efforts in working for the Church on a national and international scale. He is now secretary of the Administrative Board of the N.C.W.C., and has served on that Board longer than any other member of the Hierarchy.

His Excellency was, as Episcopal Chairman of Lay Organizations in the United States, largely responsible for the firm foundation and growth of the radio apostolate of the National Council of Catholic Men, which sponsors the Catholic Hour, the Faith in Our Time and the Hour of Faith programs. In recent years television programs have been added. Under his leadership the National Council of Catholic Women experienced its greatest growth.

Archbishop Noll was a charter member of the Bishops' Committee which organized the Legion of Decency and served with the late Archbishops McNicholas and Cantwell of Cincinnati and Los Angeles in working for improved morals in motion pictures.

His Excellency organized the National Organization for Decent Literature and has served as its Episcopal head since 1937. Only last week he was host to a meeting of the Bishops' Committee on the NODL at Our Lady of the Lake Seminary at Lake Wawasee, and outlined plans for an intensified campaign for decency in print.

Observance Of Jubilee

Archbishop Noll was ordained in 1898 and is now in the fifty-fifth year of his priesthood. In 1948 he observed his Golden Jubilee as a priest and in 1950 his Silver Jubilee as Bishop of Fort Wayne. On both occasions he was honored by many Archbishops and Bishops of the nation who journeyed to Fort Wayne to take part in the observances. Among those were His Eminence Samuel Cardinal Stritch of Chicago and His Excellency the Apostolic Delegate.

Archbishop Noll has been internationally known and respected as a pioneer worker for the Catholic Press. He founded Our Sunday Visitor in May, 1912, and during his long, uninterrupted service for the paper—of which he is still chief editor and publisher—saw it grow from humble beginnings to become the most widely read Catholic tekly in the world.

Always interested in spreading by every conceivable means the teachings of the Church, His Excellency founded the Society for Missionary Catechists in 1923. Now known as the Missionary Sisters of Our Lady of Victory, the sisterhood has enjoyed rapid growth and now has under instruction more than 50,000 children who live in the poorest districts of the nation and are without the advantages of parochial schools. Brought to the motherhouse in Huntington, the sisters are this year observing their thirtieth anniversary with 327 professed members and 24 in the novitiate.

In other actions, the Pope created a new Metropolitan See of Hartford with two new suffragan dioceses of Bridgeport and Norwich, Conn. Bishop Henry O'Brien becomes Metropolitan Archbishop of the new Hartford Province to which the Providence Diocese is now assigned.

Auxiliary Bishop Lawrence Shehan of Baltimore will be Bishop of the new Bridgeport Diocese, and Msgr. Bernard Flanagan, Chancellor of the Diocese of Burlington, Vt., will head the Norwich See. Pope Pius also appointed two additional Auxiliaries in New York and one in Pittsburgh.

The new Auxiliary Bishops are Msgr. Edward Dargin of the New York Archdiocesan Curia; Msgr. Walter P. Kellenberg, Chancellor for the Archdiocese of New York, both named Auxiliary Bishops to Cardinal Spellman; and Msgr. Coleman Carroll, pastor of Sacred Heart Church, Pittsburgh, named Auxiliary to Pittsburgh's Bishop Dearden.

The new Hartford Archdiocese has 587,415 Catholics in Hartford, Litchfield and New Haven counties. The Bridgeport Diocese consists of the single county of Fairfield with 216, 562 Catholics. New London, Middlesex, Tolland and Windham counties with 120,969 Catholics form the Norwich Diocese.

Archbishop O'Brien was ordained at the Louvain, Belgium in 1923, named Auxiliary of Hartford in 1940, and ordinary of that Diocese in 1945. He is well known for efforts to better industrial relations. He is 57.

Bishop Shehan was born in 1898, ordained in Rome in 1922, named to the Hierarchy in 1945. He is widely known as a speaker and writer.

Bishop-elect Flanagan was born in Proctor, Vt., ordained in Rome in 1931 after studies at the North American College. He received a Doctorate of Canon Law at Catholic University, Washington, D. C. in 1943, and has been Chancellor of the Burlington Diocese since then.

Bishop-elect Dargin was born in New York in 1898 and ordained in 1922. He has served in various Archdiocesan Curia posts, including Synodal Judge, and was named a Domestic Prelate in 1943.

Bishop-elect Kellenberg is a native of New York, born in 1901 and ordained in 1928. He served as secretary to Cardinal Spellman from 1947 to 1950, and has been Archdiocesan Chancellor since then. He was named a Domestic Prelate in 1948.

Bishop-elect Carroll was born in Pittsburgh in 1905. He was ordained in 1930, became a Domestic Prelate in 1952, and heads Sacred Heart parish, Pittsburgh. He is a brother of Msgr. Howard Carroll, N.C.W.C. General Secretary, and of the late Msgr. Walter Carroll of the Vatican Secretariate of State.

Protestants Score

Continued from page 1A

of the Seventh Day Adventists said: "The fact that there was doubt in the minds of three judges of the court is indicated by their split decision. Since the legislature has spoken and the people have spoken by their approval of Proposition Three, there is not any doubt that tax exemption for private schools, as in the other States, is just and will be upheld by the higher court."

Dr. Clarence Wright, pastor of Wilshire Presbyterian Church, said the court's decision was "illogical and unfair." He said the matter should be carried to the State's highest court and added: "I do not see any logic in exempting educational institutions on a collegiate level and then refusing this leniency to grammar and secondary schools."

A hope that the California Supreme Court will reverse the decision was expressed by Dr. Rolph K. McPherson, pastor of Angelus Temple and president of the International Church of the Four Square Gospel.

Dr. Albert B. Schwertz, pastor of the First English Lutheran Church, declared: "This decision actually means that religion is being persecuted, which means that the only ones benefitting from this decision will be the anti-or non-religious. It's a travesty on justice that this State is the only one allowing taxes on religious activities."

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